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APR 7 1987

the springfielder

AUTUMN, 1961

THE SPRINGFIELDER

Vol. XXV Autumn, 1961 No. 3

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

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Clergy changes of address reported to Concordia Publishing House, St. Louis, Mo., will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

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Editorials

Reflections on the Rupture

IT HAD to come. The successive steps which the leadership of the Wisconsin Synod had taken placed the delegates to the August Convention of that Synod on the horns of a dilemma: either repudiate the leadership of the Synod or break with Missouri. Ecclesiastical structures being what they are, the resultant vote was almost inevitable. Officialdom was sustained.

We cannot but regret that two significant segments of Lutheranism are no longer in official fellowship. We particularly regret that so many "little people" are hurt by the action of the Wisconsin Synod Convention. Pious and God fearing lay people—many of whom have never heard of the "unit concept of fellowship"—have had their formal fellowship with relatives and friends broken by the vote of a convention.

We also regret that certain blessed cooperative endeavors will inevitably suffer as a result of the action of the Wisconsin Synod. The glorious work of Bethesda, a great institution of mercy, will undoubtedly be hampered at a time when the need for its ministry of mercy is more necessary than ever. For approximately three decades the Wisconsin Synod played a significant role in the sponsorship of the signally successful Nigerian mission. We can speculate on the reaction of the native Christians to the break in relations between two of the supporting Synods.

Recently Missouri's Doctrinal Unity Committee regretfully took cognizance of the Wisconsin Synod's action and at the same time agreed to continue to meet with the representatives of Wisconsin even "outside the framework of fellowship" with the hope that such meetings can result in a restoration of formal fellowship.

G. J. B.

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Belly Servers

ONE of the frequently-used passages of Scripture in the deterioration and ultimate rupture of relations with the Wisconsin Synod was Romans 16, 17-18.

The use of this passage by the Wisconsin Synod is—we believe—the first instance of applying these words of Scripture to the Missouri Synod. For the first time the Missouri Synod is referred to as a "belly server." Hitherto the Missouri Synod has never been accused of using "good words and fair speeches" to deceive "the hearts of the simple." Missouri, who in the past used this passage somewhat indiscriminately in her relations with other Lutherans and with other Christians, finds herself categorized with those who "serve not our Lord Jesus Christ, but their own belly."

In the past we could never develop any enthusiasm for the use of Romans 16, 17-18 in describing the people of another Lutheran body pledged in their loyalty to the same Scriptures and same Confessions which we accept.

We have considerably less enthusiasm for its use in characterizing us. In spite of our ecclesiastical and personal shortcomings, we refuse to admit that we—as a corporate church body or as individuals—do not serve the Lord Jesus Christ but our own belly.

Moreover, we are inclined to believe that nothing which has happened in the past *(A Statement* and the *Faculty Statement on Fellowship)* will do as much to occasion the discontinuance of our application of this passage to other Lutherans as the Wisconsin Synod's unwarranted use of it against us.

G. J. B.

* * *

NEW STAFF MEMBER

We are pleased to announce the addition of Dr. Richard Jungkuntz to *The Springfielder* editorial staff, as editor of Book Reviews.

E. H. H.

Dr. C. F. W. Walther

—*An Evangelical Leader in His Synod*

Mark J. Steege

TO SPEAK of Walther's synod is not to suggest that he was the founder of the present Lutheran Church-Missouri Synod. The history of our synod clearly demonstrates that it had its beginning in several separate areas in the United States. Men in each of these areas had proven their interest in sound Lutheranism. Each area furnished leaders, theologians, educators. To give proper credit for the organization of the Lutheran Church-Missouri Synod, as it is now called, we would have to speak of the work of a number of great lights in the church.

But this year we are observing the sesquicentennial of the birth of Dr. Carl Ferdinand Wilhelm Walther. It is proper, then, that we direct our attention to his activities in the formation of a soundly Lutheran synod in a land where Lutheranism, generally speaking, was no longer true to its name.

A real contribution to the cause of sound Lutheranism was the publication of Walther's church paper, *Der Lutheraner*. In his prefatory remarks regarding the reason, the purpose, and the content of the church paper he states as one of the objectives that the paper give testimony concerning what is believed and taught in our church. Among the purposes listed are these: 1) To acquaint readers with the doctrine, the treasures, and the history of the Lutheran church; 2) To furnish proof that ours is not a sect but the old true church of Jesus Christ on earth.[1]

In the first issue of the paper Walther answers the question, What does it mean to be a Lutheran? The article is polemic in nature. The writer hits at false Lutheranism as it evidenced itself, especially in the East. Walther indicates that he will have no part of it.[2]

But Walther was not alone in this. Readers of the paper in other states at once wrote to him, encouraging him to continue the fight. Fraternal relations were soon established. Brothers in the faith became close friends. They saw their need of one another and the dangers confronting them if they were to remain inde-

pendent confessors of the faith. And so the synod was organized, so that congregations, which would be in danger of becoming new sects if they stood alone, could unite their efforts in the preservation of the truth.[3]

Walther's views regarding the purpose of a synod, if one were to be formed, are reflected in the first constitution. Walther felt that the purposes of a synod would be achieved if synod, in addition to recognizing the Word of God, would also recognize all of the confessions of the church, where possible also including the Saxon visitation articles, though he would not wish to bind men's consciences and insist upon the latter. He wished also that in the constitution of the new body all syncretistic operations would be ruled out. Thirdly, the purpose should be especially the maintenance and extension and preservation of the unity and purity of Lutheran doctrine. Fourth, that synod should not especially have the power to judge but should be an advisory body, to which a congregation could take refuge when it needed advice or support. Synod should abstain from any pressure in the calling of pastors.[4]

The comparative value that Walther himself placed on his membership in synod and on his position as pastor of a congregation is clearly indicated in his decision not to attend the sessions of synod while a plague was rampant in St. Louis. He noted that most of those who suffered from the terrible disease remained conscious up to the very last and that here was a real opportunity to visit those who were stricken and to bring them the Gospel and possibly the sacrament. By the time that synod convened, the plague had greatly subsided, so that Walther was able to attend at least a few of the sessions.[5] I added the last comment so as not to encourage absence from synodical sessions except in cases of real emergency. Walther himself would have been the last to take synod lightly.

As indicated, Walther considered it one of the purposes of synod to maintain, extend, and preserve the unity and purity of Lutheran doctrine. He, therefore, suggested that at every synodical session some time should be devoted to the consideration of doctrine. And in this connection he urges a careful study of the confessional writings of the Lutheran church. His loyalty to these confessions and his conviction that they must be preserved at any

cost we can see from a lengthy article in *Der Lutheraner,* from which I wish to quote at length. The title of the article indicates the spirit in which it was written:

"Why Should We, Even in This Day, Hold Unflinchingly to the Confessional Writings Of Our Evangelical Lutheran Church?"

" 'Beloved, believe not every spirit, but prove the spirits whether they are of God, for many false prophets are gone out into the world.' That is the complaint of the Apostle St. John in his first Epistle, and so it has been necessary in every age of the Christian church to complain about false prophets. As often as God has permitted the wheat of His pure Word to be sown, so often the enemy has at once caused the tares of false doctrine to be sown between. The grievous result of this has been that in the midst of Christendom a number of sects have arisen which distinguish and separate themselves from one another through the different faiths which they have and confess. Most of these sects have therefore also recorded definite confessions of faith which contain their teachings and through which they separate themselves from others and upon which they have joined together the members of their particular churchly fellowship. Now the books in which such confessions of faith of the different church bodies are recorded are called symbols or symbolical books. It is a Greek word and means as much as standard or emblem. . . . The members of a church group can very easily be distinguished from others by means of the symbols or public confessions of faith of the same, distinguishing those who are for from those who are against his faith. Our church, too, as is well known to our dear readers, has such symbolical books and public confessions. . . . In these symbolical books which in their collection are called the Book of Concord anyone can clearly find just what is taught and believed in our Evangelical Lutheran Church if he wishes to find it. The doctrine contained in this book our first so-called Lutherans very openly confessed before the whole world and then set down in writing for all times. Upon the doctrine contained in these books and upon none other the first Lutherans were united in churchly gatherings. Upon this book of confessions, there-

fore, the Lutheran Church is founded, for through it she has come into being and through it she distinguishes herself from all factions and communions in Christendom. Therefore, he who says, 'I want to be a Lutheran,' confesses thereby and professes himself to the symbolical books and to the doctrine contained in them. And he who says that he wants to be a Lutheran pastor confesses therewith that he not only holds the articles of faith in these books to be true and right but that he will also preach them, defend them and seek to spread them as God gives him grace and power thereto. . . .

"In our time more than in any other, people have become critical against such symbols. From all sides the call is now, 'Away with symbols; they coerce faith. They are a chain upon the spirit and the children's shoes of a past which we must now lay aside in this enlightened age. . . . They are the product of men capable of error; they are colored glasses through which a person sees the Bible and the teachings of his sect. They are polluted channels through which the divine truth is not brought to us in its full purity, but muddied through the mixing of human error. He who holds too strictly to the symbols places the books of men on the level with those of God, yes, he places them above.' That is the cry leveled at us. . . .

"Do we now truly have reason, because of their objection, to let go of our symbols? God forbid, beloved Lutheran brother! These are objections which might well cause one who doesn't know to fall. But if carefully examined we see that they are not valid. The fact that the church expects all of its members to accept the symbols is called the coercion of faith. But who in all the world is forced to become a member of our church? Isn't that left to the individual? Isn't it his own right to join or not to join? And to separate himself from us or to remain with us? Where is the coercion? . . . . But just as invalid as is the objection of seeming coercion to faith so invalid is also the reasoning that if a person accepts the man-made symbols of our church in full faith and subjects himself to them he thereby places them on the same level with, yes, in a certain sense even above, the Books of Holy Writ.

"This objection is groundless because we do not believe

in the teachings for this reason that they are contained in the symbols but because they are taken from the Word of God: Not because Luther and other respectable learned men of God believed and taught them but because they agree with Holy Scripture. A true Lutheran does not make the symbols the source and the foundation of his faith. He rather accepts them because they are taken out of the Bible as source, and are founded on the Bible as foundation.

"But some men ask, 'Aren't the symbols of the church written by men who are likely to err? Who can depend on them?' We answer: 'The question is not here whether the authors of the symbols were men who could err, but rather whether they erred in the teachings which are confessed in these books and have been set down in them.' We admit very readily that they could err, but we deny the thought that they did err in the articles of faith which they set down. Who could deny that the mode and manner in which the biblical doctrines are confessed in our symbols and are defended in them is a human and therefore not a perfect one? But that the teachings should themselves be human, imperfect and admitting error, that we reject with all earnestness for thereby we would be declaring that God's Word itself is imperfect and full of errors. . . . Does the Bible doctrine become a doctrine of men when those who are giving witness to it are men? Does the Word of God, when spoken by a mortal sinner, became a changeable wisdom of this world? Oh, then the millions of beloved martyrs who were men who could err would not forever have the truth but would have shed their blood for uncertain opinions and views under nameless martyrdom. Then also the church of Christ, because it consists of men, could never say, 'We have found the truth.' Oh, away with such blasphemous skepticism, with such heathenish despair of finding the truth. For this reason the Bible was given to men that they would no longer be without light, without hope, without certainty in this world, but, defying world and hell, could rejoice in firm faith: 'We have found the truth.' And just the Church itself should be a pillar and a firm foundation of the truth. (I Tim. 3:15). If nowhere else in the world, then at least in the Church, this most precious of all treasures ought to be found. . . .

"It is not enough that one say that the writers of the Confessions could err, but it is necessary to prove *that* they erred and *where* they erred. How certain we Lutherans can therefore be! For this kind of proof no one has yet offered. They have been able to strike at our Confessions with their reason and with the thoughts of their hearts, but with the Word of God they have never yet been able to refute them. If one were to ask his reason or his heart regarding many of the doctrines, one could say with Nicodemus, 'How could this be?' But never could one object to them as with the symbols of other churches with an 'It is written.' It is true that for three hundred years the Lutheran Church has been accused of insisting too rigidly, too firmly on the very letters of Holy Writ in the symbolical writings, but seldom has anyone dared to say—and never has anyone been able to prove—that she has departed from the Scriptures. If then we would fall away from the teachings of the symbolical writings, then we would not be falling away from the word of men but rather from the Word of God. We would not be denying Luther, but Christ. We would not only cease to be true Lutherans but we would cease to have the right to be called Christians.

"But many will say, 'Granted that your Confessions agree fully with Holy Scripture. Yet you cannot deny that they are still human confessions. Why would you not rather remain with Scripture alone and go back to it as the pure Word of God?'

"To this we would answer as follows: 'It is folly to make a comparison between the Scriptures and the Confessions. The Bible is, so to say, God's confession to us. The symbolical writings are our confessions to God. The Bible is the question of God to men: 'Do you believe My Word?' The symbolical writings are the answer of men: 'Yes, Lord, we believe what You say.' The Bible is the chest in which all treasures of wisdom and the knowledge of God lie hidden. The symbolical writings are the jewel-room in which the Church has deposited, as in a spiritual arsenal, all of the treasures which in the course of hundreds of years with great effort she has drawn and dug out of the treasury of the Bible. The Bible with its teachings is the handwriting of God concerning our salvation, which Satan

always wishes to falsify and declare as unauthentic. The symbolical writings contain the records which have been laid down, from which one can see how the Church has believed these teachings from time to time, and has ever held fast to them. The Bible is the revealed Word of God itself. The symbolical writings, however, are the correct understanding of the Word of God as God has given it to His church. . . .

"Then we should give up these precious Confessions which our fathers have worked out and fought for with such unspeakably difficult sacrifices? . . . We should throw them away as worthless? Would we dissolutely throw away the fruit of the Reformation? the booty of a thousand year long battle of the whole Christian Church of all times? The spiritual inheritance of our spiritual fathers? Would we actually now faithlessly surrender into the hands of our enemies and sacrifice to the indifference of our times that for which countless martyrs shed their blood and which the Church after enduring the most terrible persecutions has as its trophy of victory?

"But men will say, 'Wouldn't it still be good to go back to the Bible? Isn't the Bible enough? If the doctrines of the symbolical writings were taken from the Bible, will the Bible not be sufficient then to permit any and everyone to find them even without the symbols?' We answer, 'To hold fast to the true symbolical writings is actually no different than to go back to the Bible for the symbolical writings are nothing but the Confession of the Church for the Bible. How would a person hope to find the light singlehandedly after which Christendom had sought for many hundreds of years? Will God give us His Holy Spirit in these last times to find that which God has already permitted His Church to find, if we do not accept that which has already been found, but desire rather to seek it out ourselves? No, he who will not as a humble student accept the pure doctrine from the Church to which God gave it 1800 years ago and to which He again gloriously revealed it 300 years ago, to him God will not give the light and grace to find it himself.'

"God dispenses His gifts in different ways. He does not give all to everyone, nor does He give all in every age. He

gives to every Christian and to every age their particular measure. Therefore a Christian should use the gifts of others and those in a later generation should use those of a previous one. Yes, it is God's holy, wise and saving will that men who form a great earthly family, their later generations stemming from previous ones, should also be a great spiritual family. These younger members are begotten by the older. Therefore Paul says in the name of all believers concerning the Church, 'She is the mother of us all. . . .' The Church today should therefore be in a relation of daughter to mother and we should all be children. The faith of the ancient church should be the faith also of the living church. Her doctrine, her teaching, her confession should be our doctrine, teaching and confession. Her victory over the enemies of the truth should be our victory. Her treasures in knowledge should be our possession.

"O let us then, dearly beloved, fellow believers, be on guard against the thought of those who refuse to build on the building of the past, but would begin with something new. Let us bear in mind as the Apostle writes to the Ephesians in the fourth chapter that there is one body, one faith, one baptism, so also one true church and one right doctrine which should not now for the first time be found but always was and will continue unchanged until the end of days so that all *new* doctrines and *new* churches are *false* doctrines and *false* churches. For the church has the promise, 'My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, says the Lord, from henceforth and forever.' (Isaiah 59:21). . . . Let us hold fast to her confessions as being our own. Thus we place ourselves in membership with all of the children of God, the witnesses of the truth. Thus we prove that we are of equal birth with our faithful fathers. Thus we join ourselves to the true church of all times and of all places. Thus we take part in the victory of all true contenders of the unadulterated Word of God and are fellow-heirs of the full blessings of the Reformation . . ."[6]

Such a clear voice needs to be heard in the church today. The Confessions must be the basis for all our teaching, not as a source of doctrine, but as a trustworthy expression of the doctrine of God's

holy Word. Some may feel the need of a more timely document. I personally am convinced that the Book of Concord speaks more clearly to any and every problem in the church than does any document drawn up since the days of the Reformation. With that I would not rule out other documents. But I submit that documents written today should clearly indicate their agreement with the Book of Concord, not merely in a general statement, but on each point of doctrine. That will, under God, give us the stability which the church enjoyed in the days of Walther.

With that I do not wish to give the impression that there were no doctrinal difficulties in synod in Walther's day. There were. And some of them involved the schools. In 1870 Walther wrote a very frank letter to Dr. Sihler, President of the Fort Wayne college, in which he pleaded:

"O that for God's sake the objectives in Fort Wayne will be to make Christians of the students and to prepare them for theological studies! That by no means a humanistic spirit become evident with its aversion to the spiritual and to Christian simplicity and humility! Not long ago an older student confessed to me that he had become fully paganized. We must be especially careful and painstakingly conscientious with regard to the collateral reading done by our students. What a well-fortified Christian can read to strengthen himself and to sharpen his thinking, is often deadly poison for the youth. Be careful when replacing the books for leisure reading which were burned, that you buy only what is good. Pardon my frankness. Your Walther."[7]

No one will deny that such advice is always in place. We can so easily become intellectual in our approach to the study of theology. To quote Luther, Walther, or Pieper in a day when Barth, Brunner, and Tillich are recognized as leading lights, stamps men as Missourians. But that is a no more shameful label to wear than was the name "Christian" in Antoch in the first century and "Lutheran" in Germany in the 16th century.

To quote Walther once more: "Our treasure is not our greatness, but our unity in the doctrine and our practice in the cure of souls and in church government. If our synod no longer enjoys this treasure, then it is bound to go under and will be swallowed up by the American Lutheran communions that are indigenous here."[8]

Wherefore, dear brother in Christ, "Hold that fast, which thou hast, that no man take thy crown." (Revelation 3:11).

NOTES

1. Carl Ferdinand Wilhelm Walther, "Foreword," *Der Lutheraner,* I, 1 (Sept. 7, 1844), 1.
2. *Ibid.,* I, 2 (Sept. 23, 1844), 2.
3. *Briefe von C. F. W. Walther an seine Freunde, Synodalgenossen und Familienglieder,* ed. Ludwig Ernst Fuerbringer (St. Louis: Concordia Publishing House, 1915), I, 6.
4. *Ibid.,* p. 16.
5. *Ibid.,* pp. 577ff.
6. Carl Ferdinand Wilhelm Walther, "Why Should We, Even in this Day, Hold Unflinchingly to the Confessional Writings of our Evangelical Lutheran Church?" *Der Lutheraner,* V, 11 (Jan. 23, 1849), 81 ff.
7. *Briefe, op. cit.,* II, 176.
8. *Ibid.,* p. 35.

Theses On The Seventh Article Of The Augsburg Confession

Dr. H. Sasse

I.

THE Augsburg Confession (Art. VII, VIII and Apology) teaches as an article of faith that there is and always will be one Holy, Catholic and Apostolic Church. This Church is properly or strictly speaking *("proprie dicta," "stricte dicta")* an "association of faith and the Holy Spirit in men's hearts *("societas fidei et Spiritus Sancti in cordibus," Apol.* par. 5), the congregation of saints, i.e., of true believers who are justified by faith. Since the Lord alone "knoweth them that are his" (II Tim. 2:19), and since their faith and holiness is seen by Him alone, the Church in this sense is hidden to human eyes. But we are bound to believe it to be present wherever the means of grace are administered. This is meant by the first part of the Seventh Article: *"Item docent quod una sancta ecclesia perpetuo mansura sit. Est autem ecclesia congregatio sanctorum in qua evangelium pure docetur et recte administrantur sacramenta."* (According to the German text, which is the authentic commentary to the shorter Latin: "It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in purity and the holy sacraments are administered according to the Gospel.")

II.

As the means of grace must be and are administered here in this world, by living persons among living persons, the Church is also an "association of outward ties and rites" *("societas externarum rerum ac rituum")*, like other societies. This is the church in a broader sense *("large dicta," "late dicta")*. It is not Church in the proper sense because it comprises also persons who are not members of the body of Christ, hypocrites and evil men, unbelievers who only for outward reasons belong to the external organization. But even the believers are weak and sinful men. This means that they are constantly in danger of losing their faith, of falling away under

the onslaughts of the devil who always tries to destroy the Church. Hence it is the constant task of the Church as the "association of outward ties and rites" to see to it that the pure Gospel and the Sacraments as instituted by Christ are preserved. The promise of Christ that He will be with His Church until the end of the world, and that the gates of hell shall not prevail against it is, therefore, inseparably bound up with His command to preach the Gospel in its entirety (Matt. 28:29; Acts 20:20), to continue in His Word (John 8:31) and to administer the sacraments. This includes the most sacred duty to reject error and hersy. Promise and commandment, the gift of the Gospel and the command to proclaim and preserve it belong inseparably together.

III.

The Church of Christ is essentially one, *Una sancta.* The doctrine of the Church is, therefore, always also a doctrine of the unity, the oneness of the Church. Also, the unity of the Church is at the same time a gift and a task, an indicative and an imperative. This becomes clear in the Scripture passage that underlies *Confessio Augustana,* VII, Eph. 4: "There is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father. . . ." This is the indicative. It is bound up with the imperative "that ye walk worthily of the vocation with which ye are called . . . endeavouring to keep the unity of the Spirit in the bond of peace." In the same way in the Seventh Article we find the indicative *"quod una sancta ecclesia perpetuo mansura sit"* linked up with the imperative contained in the sentence: *"et ad veram unitatem ecclesia satis est consentire de doctrina evangelli et de administratione sacramentorum, nec necesse est. . . ."* For this sentence tells us what we have to do in the *"societas externarum rerum ac rituum,"* the church broadly speaking, in order that *"societas fidei et Spiritus Sancti in cordibus,"* the church strictly speaking, the *Una Sancta* may remain *with us.*

IV.

The Augsburg Confession was written for a practical purpose which is described in the Preface as a restoration of an outward unity that had been lost: "to have all of us embrace and adhere to a single, true religion and live together in unity and in one fellow-

ship and church, even as we are all enlisted under one Christ" (Pref. par. 4). While the corresponding Schwabach Article XII had to deal only with the question what the Church is, the Seventh Article of the *Confessio Augustana* had to take up that practical question: How can the unity of the church as a *societas externarum rerum ac rituum"* be restored? Over against the Roman claim that this would require not only the acceptance of the doctrine and the sacraments of the church, but also of constitution, liturgy and other traditions, *Confessio Augustana* VII declares: "For the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments. It is not necessary that human traditions or rites or ceremonies, should be alike everywhere. It is as Paul says, 'One faith, one baptism, one God and Father of all . . .' This implies clearly that the *consensus de doctrina evangelli et de administratione sacramentorum* is absolutely necessary for the true unity of the church. The *"Satis est"* in contrast with *"Nec necesse est"* means: This is enough because only this is necessary.

V.

The *"consentire de doctrina. . . ."* of the Latin text must be understood in the light of the German text which explains the meaning authoritatively: "For it is sufficient for the true unity of the Christian Church that the Gospel be preached unanimously according to its pure (true) meaning and the sacraments be administered according to the Word of God." Not any consensus will do, but the consensus in the pure Gospel and the right administration of the sacraments. As in the New Testament (cf. the petitions of Christ, John 17, "sanctify them in the truth" and "that they all may be one" and the apostolic injunctions concerning heretics) so in the Augsburg Confession the quest for unity is the quest for truth. *Ubi veritas, ibi unitas.* If two church bodies find that they agree concerning the Word and the sacraments and establish a union on this basis, this would not necessarily serve the true unity of the church. In America Unitarians and Universalists have reached agreement. But this union has nothing to do with the unity of the Church of Christ. Even if two Lutheran churches reach an agreement in matters of doctrine, and establish a merger on this basis, this does not necessarily mean true church union. For it could be that they agree to disagree in such doctrines as the

doctrine of Holy Scripture as the Word of God (is it the word? or is the word contained in it?), or the Real Presence. Only such agreement reached in the church as the association of external ties and rites serves the true unity of the church which preserves the means of grace in their purity. For these means of grace create and preserve the church as the association of faith and the Holy Spirit in men's hearts, the true Church that always is one, the *Una Sancta. Ubi veritas, ibi unitas.* For only through the means of grace the One Lord builds His Church, the *Una Sancta* which is His body.

VI.

What does it mean that we must agree in the pure doctrine of the Gospel and in the right administration of the sacraments? Is it enough that the article of justification, the *articulus stantis et cadentis ecclesiae* is correctly preached and taught, or must there be also agreement in other doctrines. The answer must be: The article of justification cannot be rightly taught where the great articles of the Apostles' and the Nicene Creed are not kept. The denial of the Virgin Birth leads to a false doctrine of the incarnation. A false doctrine of the incarnation leads to a false understanding of justification and of the sacraments. Thus the article of the standing and the falling church keeps together all articles of the Christian faith and illuminates them. For Lutherans the concensus required should always be regarded as the doctrinal content of the Book of Concord. For also the doctrinal decisions of the Formula of Concord concerning original sin and the will of man, Law and Gospel, the Sacrament of the Altar, the Person of Christ, Predestination and election are nothing but explanations and safeguards of the Article of Justification. It is the dogma of what has to be accepted, not necessarily the theological terminology. As to the Sacrament of the Altar it must be maintained that the doctrine of the Real Presence belongs to the "administration" because Christ Himself has given an explanation in the words of institution. Since the Christian sacraments are bound up with the Word and could not exist without the Word the consensus of the Gospel cannot be separated from the consensus concerning the sacraments.

VII.

The question is constantly being asked, especially by all union

churches, whether it is not enough that the Word is preached and the sacraments are administered, whereas the common confession does not necessarily belong to the essence of the church. Our answer must be that certainly not the confessional writings belong to the essentials of the church, but that the dogma which they contain must be preached, proclaimed to the world and confessed, not only by the individual Christian and pastor, but by the church body as a whole in church and school, in oral proclamation and in writing. It cannot be left to the individual pastor whether or not he wants to preach this or that doctrine. It is the duty of the church body to see that all congregations hear the true Gospel and receive Christ's sacraments. While the form of such church government belongs to the *adiaphora* and traditions, the function of oversight must be exercised—*"non vi, sed verbo," Confessio Augustana* 28—in order to preserve the Gospel and with it the unity of the Church. Only where the Church as the "association of outward ties and rites" obeys the divine imperative, "endeavoring to keep the unity of the Spirit," remaining the Word of Christ and rejecting false doctrine, will the divine promise be fulfilled that the *Una Sancta perpetuo mansura* is with us.

Revitalizing Congregational Singing

R. Gehrke

IF YOU agree with me at the outset that our congregational hymn singing does need revitalization, I hope you will take the next step and bear with me as I expound my second conviction, namely, that the solution does not seem to me to be a matter of some special technique, some gimmick which might "put some pep" into our singing. The plan which I am herewith presenting for your consideration is not suggested as such a "cure-all," even though I do believe that it can be extremely helpful in getting us on the right track toward a real revitalization of our hymn singing. I propose therefore to begin a bit more humbly and realistically with a brief survey of five factors which seem to me to be devitalizing our congregational hymn-singing. Once I have discussed them, I think you will more readily understand the nature of the solution which I am herewith advocating.

Monotonous, Dull Hymn Tunes

One of the foremost devitalizing factors in present-day hymn singing seems to me to be monotonous music. Have you ever been at a Service where *all* the hymns that were sung had tunes of the sleepy, monotonous type of "la, la, la, la, la, la, la"—e.g., the first phrases of the isometric Pietistic hymn tune "Meinen Jesum lasz ich nicht." I am afraid that this sort of thing happens more often than is generally realized. In such a situation the congregation half-heartedly sings along simply because it knows it is expected to do so, but not because it has been challenged or inspired by the tune. Some time ago I was asked to preach at a mission festival in a congregation where *all* the hymns were of such an isometric, Pietistic type (one syllable on one note); every single hymn in the service came from the same period of church history, from the Pietistic last half of the 17th century. Musically at least, that was no festival; that was musical monotony!

It does not, however, have to be that way. Our church has a rich heritage of various types of hymn tunes, most of them the finest available anywhere. We have light and flexible *plain-chant*

melodies like "Of the Father's Love Begotten." We have sturdy *Reformation-Age prayer-melodies,* based on plain-chant, like "Lord, Keep Us Steadfast in Thy Word"; we have *Reformation-Age proclamation-melodies,* based on the lively folk songs of the day, like the bright and cheerful tune of "The Day is Surely Drawing Near"; we have well-conceived *composers' melodies* like Johann Crueger's famous "Beloved Jesus, What Law Hast Thou Broken?" in which the melody musically interprets and heightens the words; we even have the solemn and staid hymn tunes of the *Geneva Psalter,* like "Before Jehovah's Awe-full Throne," with their striding rhythm and strict rhythm-pattern; we have *florid tunes* like "Jesus Shall Reign Where'er the Sun," with their graceful curves; we also have *isometric Pietistic hymn tunes* like "Jesus Sinners doth Receive," and, even though I did just a moment ago criticize a too-wholesale use of such tunes, some of them do have a rightful place in our heritage; we have *Victorian-Age church hymn melodies* like that of "The Church's One Foundation" which are not genuine unison melodies but depend on supporting harmony and rhythm for their color. We have a *rich* variety of many types of hymn tunes at our disposal. Some are like oaks; some are like maples; some are like weeping willows; some are like green fir trees; and we should not restrict our hymn singing to one or two types of melodies, even if that type be as important a type as that of Reformation prayer-melody; if we, however, do restrict our hymn singing to only one or two such melodies, we will soon find that the singing has lost its vigor. It will be devitalized.

Inadequate Texts

A second devitalizing factor in congregational hymn singing is, I submit, the use of hymns with *inadequate texts.* I do not mean that the texts of such hymns are un-Christian or even that they are awkward literarily (some are polished English, for all of that); but what I mean is that they are not an adequate response to the Word of God which sounds forth in the Divine Service. I must explain what I mean. Many hymns, especially those of the last half of the 17th century and of the 18th century, are so interested in describing man's experience, man's feelings, man's pious response to God and His revelation that man finally does become the center of attention in these hymns rather than God. That is unfortunately the case with many Pietistic hymns. Many of them

have ceased to be genuinely God-directed, and are actually man-directed. What is lacking is the all-important element of actual calling on GOD, of genuine worship of GOD, of simple, unaffected adoration of GOD, of awe at the presence of GOD, as He comes in Word and Sacrament. For example, the text of "Oh, For a Faith that will not Shrink" is, in my opinion, inadequate for use in the Divine Service, not because it is awkward poetry, or because it is un-Christian, but simply because it so concentrates upon describing man's reaction to various situations and trials that it is in effect man-centered and does not enable us to really call upon God in the same, unaffected way that that is done, for instance, when we sing "God the Father, Be Our Stay." In this latter hymn we do not just describe faith at a distance; we practice it; we call upon God for the biggest things in heaven and earth: forgiveness of sins, preservation in the faith, victory over Satan. When, in contrast, a worshiper is called upon by an inadequate text to sing about experiences which he has actually never had and to express sentiments that presuppose such a high degree of sanctification that he cannot unaffectedly make the words he is supposed to sing his own words, then there is something untruthful about the entire situation, and naturally he will not sing out of a full heart. The singing of such inadequate texts will quite naturally be devitalized singing.

Our church's hymological heritage, however, is much richer and more vigorous than the texts of such Pietistic sanctification-hymns would lead us to believe. Our church's heritage includes all types of prayer; it includes the genuine petitions that really pierce the heavens, like "God the Father, Be Our Stay, and Let Us Perish Never!" the church's heritage includes genuine God-centered hymns of *praise,* like "All Praise to Thee, Eternal God"; genuine God-centered laments like, "O Lord, Look Down from Heav'n, Behold, and Let Thy Pity Move Thee"; our heritage includes also such God-centered hymns of joyous proclamations as "Dear Christians, One and All, Rejoice," which exhort us to "proclaim wonders God hath done, how His right arm the victory won"; the entire congregation (including all types of Christians, not only the pietistically inclined) can join in such hymns and really mean what they sing. Such hymns overcome the devitalization that otherwise stems from inadequate texts.

Lack of a Sense of Church-Year-Celebration

A third factor that devitalizes our congregational hymn-singing is the fact that all too often the hymns that are used are utterly disconnected from the Church Year celebration. In some parishes the same small group of the same hymns are sung year in and year out, church-year-season in and church-year-season out; of course, exceptions are made on major festivals like Christmas, Easter and perhaps Pentecost for at least the one festival day, but otherwise the limited canon of songs reflects a limited, poverty-stricken local tradition that is unaware of the great Church Year principle that each Sunday and each festival be a specific church-year celebration. (It should also be stated, by the way, that the opposite procedure that is occasionally championed, namely, of having the congregation sing *all* the songs in the hymnal, is, as far as I am concerned, just as bad; for a number of the songs in our hymnal, though they might have a limited place in school, in the home, or in private devotions, really are entirely unsuited for use in the Divine Service; in fact, they were never meant to be used there in the first place, but were composed for use in little Pietistic domestic private devotional gatherings—such, for instance, is the background of the hymn "Praise the Lord, the Almighty, the King of Creation" and many of Charles Wesley's otherwise fine hymns.) Hence the failure of some hymns to actually participate in the church-year celebration, that is, in the celebration of the event or message that is heralded forth in the Gospel for the day—this failure to integrate with the church-year celebration tends to make singing of such "segregated songs" a singing that is isolated from the real celebrabration and hence devitalized. And even in cases where such hymns are sung with gusto the hymn-singing is really no longer a response to the Word of God that comes to the congregation in the day's Epistle and Gospel. The sad fact is that in places the minister has put himself and the specific theme of his sermon into the center of attention and the hymns he chooses serve only to frame his sermon, which, under such circumstances, is usually far removed from the salutary and enriching influence of the church year. No wonder that in such a "Reformed meeting" (we can no longer call such a gathering a truly Lutheran service) the singing is quickly devitalized, despite external attempts at rejuvenation. After all, one of the main reasons why our congregations usually

sing out on Reformation Day, Christmas, Ash Wednesday, is because then, at least, they are aware of the fact that on that day they are celebrating a specific event in the history of salvation; they are in some way conscious of the church year. The singing is spirited; it is part of the larger celebration.

Lack of Integration of Hymn-Singing into the Liturgy

A fourth factor that works toward devitalizing good hymn-singing is the fact that often worshipers are made to sing hymns which are entirely disconnected from the Liturgy. Our order of Service is a salutary form which leads us to Word and Sacrament; certain hymns, however, destroy the liturgy's progression toward the high points in it when the Word is proclaimed and when the Sacrament is celebrated. For instance, anyone with any appreciation for the structure of the liturgy would be rather surprised, not to say disappointed, when called upon to sing "With Peace and Joy I Now Depart" as the first hymn in the Service, especially if he knew that Luther meant it to be the metrical version of the Nunc Dimittis. It fits well as a substitute for that final prayer; it does not fit very well as the first hymn in the Service. Similarly with a number of hymns which are simply "unliturgical" in character or which prove to be a drag on the natural flow of the Service. Originally, by contrast, hymns grew out of the liturgy, our Lutheran chorales being composed for the specific purpose of substituting for the various elements of the Service. For that reason it is my conviction that a hymn has no place in the Service unless it does actually amplify or substitute for one of the regular elements of the Liturgy. Some hymns, however, are not responses to the Word that is celebrated in the Service and sometimes even interrupt the basic flow of the Liturgy rather than enabling the congregation to respond fittingly in that dialogue between God and man that goes on in the Liturgy. Such unliturgical hymns devitalize the singing in the Service.

Lack of a Positive Plan

Finally, perhaps another, a fifth factor, that devitalizes our hymn-singing may be found in the fact that even when there is a certain awareness by pastor, organist and perhaps even the congregation itself of some of the pitfalls that I have warned against and a certain appreciation for the best hymns, for the church year, and

for the liturgy, nevertheless there is no concerted and coordinated action toward the actual practical alleviation of the difficulty. Everyone talks about doing something about it; but no one actually does anything concrete in a systematic and purposeful manner. One will have to grant, of course, that this sort of work is not "jedermans Sache" and that it is often very difficult to master the problem despite best intentions and willingness to learn. Hence it unfortunately often happens that these well-intentioned, partially-perceptive people do what they can, but find themselves hopelessly unable to cope with the entire situation which is admittedly comples. And so a defeatist attitude devitalizes the very half-hearted, occasional attempts which they do make at betterment.

But it was not always so; and it does not have to be so now, nor remain so in the future. Once upon a time our Lutheran congregations did sing a solid core of the finest hymns; they even knew that core by heart, as well as they knew Luther's catechism by heart; once upon a time our church deserved the name "the singing church", and created a marvelous hymnological heritage for which other churches envy us even today. And it is to that basic core of fine hymns (hymns which are of the first water, both musically and textually and also in their relation to the liturgy and to the church year) that I wish to direct your attention, because it is my conviction that this basic hymnological heritage (if it is recovered in a realistic and imaginative manner) is able to revitalize our hymn-singing.

The Hymn-of-the-Week Plan

The plan which I refer to, which goes back to the very formative days of the Reformation, is the so-called Hymn-of-the-Week plan, a plan by which each Sunday is assigned its proper hymn. In the concluding section of this paper I should therefore like to present briefly this plan for your earnest consideration as responsible Lutheran pastors and church musicians.

When it came to providing for the congregational hymn singing which he sponsored and encouraged, Luther did not restrict himself to using only the new hymns which he himself composed; nor did he do what John Calvin and the Reformed sectarians did: throw out anything that smacked of Rome (be it organs, altars, crucifixes, plain-chant tunes, the church year, the historic liturgy

—and we Lutherans should never forget that, after the Calvinists had rejected the church-music heritage of the historic church, they went on to model their own new type of severe, puritan psalm tunes on the secular court music of the day with its solemn, striding, court-dance rhythms). Luther and his followers, however, wisely appropriated the rich heritage of the historic church, Luther himself translating many of his favorite Latin hymns into German, writing similar new hymns, and finding tunes in the ancient musical heritage to enable the congregation to participate actively in the Service.

Luther had a very good practical understanding of church music; more than that, he himself lived entirely within the heritage of the church year and loved and appreciated the historic liturgy. When he reformed the Service for use in village churches—where there was no established choir school, as was the case in the cities—, the significant change which he made (the change which resulted in the formation of the hymn-of-the-week plan) was that he suggested that a "German Psalm", a choral, substitute between Epistle and Gospel for the Latin Gradual Psalm. As a result there soon developed in the Lutheran church a wonderfully rich hymnological heritage which fit the church year, the Liturgy, which included the best tunes and the best texts. And thus each Sunday and each festival soon had its special hymn that reflected the theme of the day, e.g., "Dear Christians, One and All, Rejoice" came to be sung on Cantate Sunday (Sing-Sunday); "Our Father, Thou in Heav'n Above" came to be sung on Prayer-Sunday (Rogate); "Wake, Awake" came to be sung on the last Sunday in the Church Year (in response to the Gospel concerning Wise and Foolish Virgins).

How this wonderful plan, which continued in force for over 200 years, throughout the Golden Age of Lutheran church music, was later lost (because of a break-down in the Old Lutheran understanding of theology, of the Liturgy, of the Church Year) is a sad story which does not have to be detailed here (I refer those of you who are interested in the exact church-history particulars to the October, 1959 issue of the *Quartalschrift*); it may suffice here to state that this plan reappeared in the last century at the Reawakening of Faith and the Resurgence of Confessional Lutheranism. It is in many ways a pity that this Old-Lutheran hymn-of-the-

week plan was not included among the restorations which took place when our Old Lutheran forefathers established our church here in the Midwest. More recently, however, a slightly revised version of the plan has successfully established itself in many parts of Germany and the sheets which have been distributed to you present a version of that plan that has been adapted to our hymnal and which I believe holds much promise for us.

The Advantages of This Plan

By using such a plan a congregation gradually grows more and more into the Church Year; the most important hymns of its hymnal are kept alive in its consciousness by being sung and interpreted in a meaningful manner annually; the congregation is also in a measure protected from an all-too-frequent subjectivism and one-sidedness in the use of its hymnal. Moreover, such a hymn-program can be correlated with hymn singing that is done in the meetings of various groups and societies, in the parish education of the young, and in the devotions of the home, thus strengthening the bond between school and church, between private home and public church worship. The church musician is enabled to plan his basic church music program far in advance, and does not have to wait until shortly before Sunday to find out what hymns will be sung. The church choirs will gradually realize what their position really is and will be drawn away from the mistaken ideal of adding frosting to the Service ("beautifying the service" it is usually termed) and led to function as the musically trained part of the congregation which is not called to give sacred concerts to an "audience in church" but rather to interpret those parts of the Service which invite or require such interpretation as only a trained group can give. In this way the entire parish music program comes closer to what was Johann Sebastian Bach's ideal, "well-ordered church music."

Details of the Hymn-of-the-Week plan are given in *Planning The Service,* one of the books reviewed in this issue. EDITOR.

The Pastoral Epistles and Sound Doctrine

Raymond F. Surburg

"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

2 Timothy 2:15. Revised Standard Version.

THE group of letters known as the Pastorals, I Timothy, II Timothy and Titus, was written by Paul between the conclusion of the first Roman imprisonment and his death, sometime between 64 and 68 A. D. This group of epistles is often also called the ecclesiological group because they deal with various doctrines that treat of the Church.

While the topics and doctrines discussed in these letters should be of interest to all Christians, the Pastoral Letters ought to be of special concern to theological professors, synodical officials, missionaries, pastors, teachers, and writers of exegetical and expository materials. In them Paul by divine inspiration gives directions for the organization, training and government of Christian congregations, taking note also of the treatment which is to be accorded various groups found in a Christian congregation: the old and young, widows and virgins, backsliders and heretics. Laymen should likewise be well versed in the thirteen chapters of the three Pastoral Letters because they provide a divine rule by which to measure and evaluate the work of a pastor, a teacher, a missionary or a professor.

Certain concepts recur in all three ecclesiological epistles. Two major ideas found in all three are: warning against false doctrine and the exhortation to abide in the truth and lead a holy life. In all three epistles the organization, the doctrine and the life of the Christian Church are also stressed.

One of the distinctive features of the Pastoral Letters is the emphasis on soundness of doctrine. The Westminster Edition of the Bible quotes as its summarizing caption: "Take heed unto thyself and the doctrine." Professor Erdman has written: "Exhorta-

tion to sound doctrine constitutes the main burden of all Pastoral Letters as a whole." Professor Knox of Union Theological Seminary, New York City, asserts that the major interest in the Pastoral Epistles is to be found in the stress on soundness of doctrine.

There are at least thirteen references in I and II Timothy and Titus that allude to sound doctrine and manifest a concern for warding off false doctrine. Thus Paul says to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this shalt thou both save thyself and them that hear thee." (I Timothy 4:16). To Titus, Paul writes: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers." (1:9). Again the Apostle says to the same pastor and evangelist, that he is to rebuke the Cretans sharply "that they may be sound in faith." (Titus 1:13). To Timothy, Paul enjoins: "O Timothy, keep that which is committed to thy trust," avoiding profane and vain babblings, and opposition of science falsely so called: which some professing have erred concerning the faith." (I Tim. 6:20-21).

Timothy is encouraged, yes even commanded, to be a workman who handles the truth of God correctly or aright. This is an area in which all interpreters of the Word must be vitally concerned, whether laymen or professional, whether they serve in the pulpit, the Bible class, the confirmation class, the Sunday School class, in personal counselling, in evangelistic efforts through the medium of the printed page. The proper handling of the Message of Life is important because of its eternal implications and consequences.

II Timothy 2:15 is rendered variously in the versions. In the King James the text under discussion is translated: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In our Synodical literature this translation has been used to support the position that there are two basic doctrines in the Bible, namely, Law and Gospel.

Williams in his *The New Testament* renders II Timothy 2:15 in this way: "Do your best to present yourself to God an approved workman who has nothing to be ashamed of, who properly presents the message of truth." *The Twentieth Century New Testament* gives this translation: "Do your utmost to shew yourself true to God, a workman with no reason to be ashamed, accurately in de-

livering the Message of the Truth." The eminent New Testament Greek scholar Goodspeed renders it: "Do your best to win God's approval as a workman who has nothing to be ashamed of but rightly shapes the message of truth." Moffatt's well known Bible translation reads: "Do your utmost to let God see that you are a sound workman with no need to be ashamed of the way you handle the Word of Truth." The verb *orthotomeo* of the original Greek is the word which has been interpreted variously by producers of both the standard and modern versions. Hendriksen in his commentary on the Pastoral Epistle says that the word *orthotomeo* should be translated "rightly handling."

Even if we accept the translation of the *Revised Standard Version* of II Timothy 2:15, it certainly would include the proper distinction between Law and Gospel. When these two forms of God's Word are not presented correctly or when they are commingled, the Word of God is not handled rightly or properly. Great basic errors in theological systems of our day undoubtedly are directly connected with the failure to grasp the purpose, function and effect of the Law and Gospel respectively. One of the great blessings of the Protestant Reformation was the discovering by Luther that Law and Gospel must be properly distinguished if souls are to be saved, comforted and kept on the narrow path by the grace of God. This year the Lutheran Church-Missouri Synod is commemorating the sesquicentennial of the birth of C. F. W. Walther, the great leader of the early history of the Missouri Synod. If our church had only Walther's *The Proper Distinction Between Law and Gospel,* this would constitute a legacy for which we should honor his memory. This work, which rests so heavily on Luther's insights of Law and Gospel, ought not only to be in the possession of all teachers and pastors, but also to be periodically read and studied by them.

However, II Timothy 2:15 goes further when it asserts that the Word of God is to be correctly handled at all times. One of the major concerns of Paul in II Timothy is with a group of false teachers, identified by many scholars as Gnostics. The latter claimed to have knowledge superior to Christianity and held that the teachings of Christianity were inferior. At the end of I Timothy, Paul writes to him: "O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is

falsely called knowledge, for by professing it some have missed the mark as regards the faith." (6:20; R.S.V.)

Gnosticism was an eclectic system of religious and philosophical truths taken from Judaism, Christianity, dualistic Zoroastrianism, Greek philosophy, and other sources. In some respects Gnosticism incorporated ideas which were in harmony with the best philosophy of that day. The Gnostics priding themselves on having superior knowledge used this as bait to induce Christians to abandon their faith in favor of this syncretistic religious philosophy.

Pastor Timothy in Ephesus and Pastor Titus on the island of Crete had to battle the aggressive attacks of these Gnostics who used Scripture in an incorrect way. One school of Gnosticism denied the true humanity of Jesus, while another group attacked the deity of Christ by making Him one of the emanations from the Light, God. They likewise denied both the resurrection of Christ and man's corporeal resurrection. The Gnostics also insisted that matter in itself was sinful. The paragraph in which verse 15 occurs clearly shows that Paul was warning Timothy against the teachings of these false teachers, who were improperly handling the word of truth.

Philosophy has always influenced the interpretation of the Bible, as attested by the history of interpretation of the Bible. From the time of the early Church Fathers till modern times, we find that Neo-Platonism, Aristotelianism, Kantianism, Hegelianism and Existentialism, to mention some of the outstanding forms of philosophical thinking, have influenced the hermeneutics of the Church at various times and led to an incorrect handling of the word of truth. The truth of God's revelation was either watered down or changed radically by these various forms of philosophy.

The conflict in the Church today revolves around the question: how is the Bible to be interpreted? Neo-orthodoxy tells us that we cannot accept the early chapters of Genesis since they disagree with the philosophy and science of our times. Many expositors of our day maintain that we cannot accept the Old Testament prophecies because they demand a belief in the miraculous. Those who accept the Scriptures in their literal sense are called "literalist"; those who insist on abiding by the literal meaning of Scripture are accused of bibliolatry. The doctrines of Christ's resur-

rection and ascension are denied by Bultmann and those who insist that the Scriptures must be demythologized.

The Pastoral Epistles call upon all proclaimers of the Word to set forth the faith, an objective body of doctrines, correctly, and not to misrepresent its teachings. The man who handles the truth properly does not change, pervert, mutilate, or distort it; neither does he employ it with a wrong purpose in mind. The faithful interpreter will courageously, yet lovingly, apply the Scriptures to concrete conditions and circumstances for the glory of God, the conversion of sinners, and for the edification of the saints.

The Confessions for Today's Student Of Theology: A Session with Schneeweiss on Scripture

Robert Bertram

Immediately prior to the beginning of the fall quarter each year the members of the Springfield faculty meet for a one day orientation meeting. At the 1961 meeting Mr. Arthur Ahlschwede, Acting Executive Secretary of the Board for Higher Education, spoke on the *Critical Importance of a Faculty Self Improvement Program.* Pastor Holland Jones delivered a paper on *To What Extent Should a Theological Faculty Exercise Leadership in the Church?* Professor Robert Bertram, head of the Religion Department at Valparaiso University, was asked to lead a discussion under the general heading *The Importance of Confessional Study in a Lutheran Theological Seminary.* As a device for stimulating discussion on this vitally important subject, Professor Bertram presented the paper printed below. It may be well for pastoral conferences to follow the procedure pursued by the faculty at its orientation meeting. We can predict that the ensuing discussion will be fruitful and blessed.

G. J. B.

HIS NAME alone was enough to lure me into conversation with him, "Simon Schneeweiss, pastor at Crailsheim." I had passed him often, on page 335 of my *Book of Concord.* There he stood with the other confessors of Smalcald, only two lines up from Melanchton, though he had signed with none of Melanchton's reservations. What the old confessor now said to me, about our theology today, probably reflected his own limitations. After all, he was four centuries removed from us. Yet what he had seen of our theology was a worthy enough sample. His *Book of Concord* stands cover to cover on my bookshelf with *The Brief Statement,* one of our favorites.

Our discussion of *The Brief Statement,* moreover, conformed to the rules: Schneeweiss is an ordained clergyman. (Count Bodo of Regenstein, on the other hand, would have been ineligible.) "Naturally," Schneeweiss winked, quoting *The Brief Statement* itself, "all Christians have the right and the duty to judge and decide matters of doctrine." "Naturally," I gulped. —So our con-

versation proceeded, whether in the mind or out of the mind I cannot say.

"I notice you assign first place," said Schneeweiss, "to the inerrancy of Scripture. And it is at this point that you vent your strongest language against your opponents. So it is here, I take it, that they are most in error?" "Error is right," I replied, "a 'horrible and blasphemous' error." "Nowhere else," continued Schneeweiss, "do you reproach your opponents quite so vehemently. Legalism, you say merely, is 'unchristian and foolish.' Self-justification and Unitarianism are 'postary from the Christian religion.' Denying God's grace is 'vicious.' Neglecting the means of grace is 'unchurchly.' But impugning the Bible's inerrancy, I gather, is worse than all these by far. You say of this error, not only that it is 'horrible and blasphemous,' but more: 'It flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith.' " I acknowledged the quotation as being accurate. He waited for my explanation.

"Are you suggesting," I demanded of Schneeweiss, "that any heresy could be worse than the questioning of Scripture?" "No," he sighed, "all heresy is the worst. Every heresy, if it is that, is but a form of the worst heresy." "Then what, may I ask, is the worst heresy?" "My boy, you shouldn't have to ask that—unless, of course, you have a serious blind-spot." "Please answer the question," I snapped. Schneeweiss, without flinching, complied with a definition from Luther: "Heresy is anything which minimizes the benefits of Jesus Christ." I was silent.

"Surely now," Schneeweiss continued, "you do not find this definition strange? Not if you share our Confessions. Surely you have not forgotten why we labored so hard, for example, against merit-monging?" "Why, because it defies Scripture," I explained. "To be sure," he replied, "but we confessors at least found it nesessary to say more than that: Merit-monging 'despises the merit and grace of Christ.' It 'robs pious consciences of the consolation offered them in Christ.' And surely you recall why we emphasized original sin?" "Because not to do so," I replied, "was unbiblical." "And", he added, "because not to do so was not to 'know the magnitude of the grace of Christ.' And surely you remember our charge

against the saint worshipers?" This I did remember, and so I quoted verbatim: " 'They do not even have proof from Scripture . . .' " "But remember," said Schneeweiss, "how the passage continues: '. . . To put it mildly, even this obscures the work of Christ.' " Schneeweiss would have illustrated his theme even further—with infant baptism, Pelagianism, Manichaeism, the doctrine of the church, the Lord's Supper. But suddenly my memory came to my rescue. "Come to think of it," I said triumphantly, "this same theme of yours appears in our *Brief Statement* too, more than once." "Then may it be the theme," he said, "of the whole document, also of its article on Scripture."

"Our article on Scripture," I assured him, "does refer to Christ. In fact, that is why we oppose the impugners of Scripture: They 'flatly contradict Christ and His holy apostles.' " "Do you mean," the old pastor asked sadly, "That they contradict Christ's promises?" "That I don't know," I had to admit. "They must at least contradict the Law," he said. "I don't know that either." "Then what is it about Christ that you fear they contradict?" "They contradict His statement to the Pharisees, 'Scripture cannot be broken.' " "Ja, ja," said Schneeweiss, "our Lord did say that to the Pharisees. But why: Because He knew they would not want to deny it. They too agreed that Scripture cannot be broken." "Yet what our Lord proved to them," I countered, "was that they did indeed contradict Scripture." "Precisely," replied Schneeweiss, "and what was it in the Scripture that the Parisees contradicted? They denied that according to the Scriptures He could be the Son of God, the Good Shepherd." "Nevertheless," I insisted, "they did contradict Scripture." "Sure, that was where their contradiction showed up, so that even they must see it. But where did their contradiction begin? It began when they denied their Messiah." "So?" I asked. "So with your biblioclasts today," Schneeweiss replied. "You claim they 'flatly contradict Christ and His apostles.' If so, they must be contradicting, first of all, Christ's benefits. And if that is their problem, then so far you've been treating merely their symptoms—the symptoms of a problem which may be troubling you as well."

"My dear Pastor Schneeweiss," I said, perhaps a bit too patronizingly. "You seem to have put the cart before the horse, at least as you describe our biblical troubles today." "Explain, please," he asked. "Well, the trouble with our biblioclasts," I explained,

"is not that they deny the Gospel of Christ. At least not yet they don't . . ." "But if they don't deny that," Schneeweiss broke in, "why do you say they 'overthrow the *foundation* of the Christian of the Christian Church and it faith?' " "I was coming to that, before I was interrupted. What I was about to say was that our biblioclasts do overthrow the foundation of faith: They overthrow Scripture. Next thing you know, the whole building will collapse, including the Gospel of Christ. If they tamper with Genesis today, what is to keep them from Romans tomorrow?" "Oh no, my boy, what is to keep them *in* Romans and *in* Genesis is He who is there first: The Alpha and Omega. As he Himself said, 'They are they which testify of Me'." "But," I replied, "we are 'built upon the foundation of the apostles and the prophets.' " "Please finish the verse," said Schneeweiss. I did, sheepishly: " '. . . Christ Jesus Himself being the chief cornerstone.' " " 'Other foundation can no man lay . . .,' " Schneeweiss began, until I cut him off with "Yes, yes, I know." Whereupon he mumbled, "Cart before horse, indeed."

I must have appeared crestfallen, for immediately Schneeweiss reverted to his kindliest tone. "My boy, your *Brief Statement's* article on Scripture does intimate that Scripture's cornerstone is Christ." "Merely intimates?" I asked sadly. "Well," he smiled, "the intimation requires a little research by the reader." Then he quoted me the sentence from *The Brief Statement:*

> With the Confessions of our Church
> we teach that the rule of faith
> according to which the Scriptures are
> to be understood are the clear passages
> of the Scriptures themselves . . .

"I appreciate your encouragement," I said to Schneeweiss, "still I fail to see how this passage even intimates Christ." "Perhaps the passage could be a little more explicit," he conceded. "But what it does say, at least, is that our biblical understanding is ruled by the clear passages." "Clear passages, yes, but what about Christ," I asked. "Well now," he said, "if you check the *Apology*, where that hermeneutical rule is laid down, you will make an exciting discovery. You will find that 'the certain and clear passages,' there referred to, are passages about the benefits of Christ—justification by grace alone. Those are the passages which rule our understand-

ing of Scripture." "I would have thought," said I, cheering up, "that the 'clear passages' were just those passages which are logically lucid and vivid." "I used to think so, too. But see, my boy, how tenaciously Christ-centered and grace-centered the Confessions are, even in their hermeneutics. Scriptures are clear when they are clear about Christ, the gracious Justifier. Anything else is not only contrary to Christ, but, as the *Apology* says, contrary to the Scriptures—*contra Scripturas!*"

When I looked at my watch and mentioned I had to be leaving, Schneeweiss said he had hoped to raise some additional points, not only about Scripture, but even about justification, law and gospel—yes, especially about law and gospel. But when he heard I I was leaving for Springfield, he was consoled. "My fellow-confessors down there," he assured me, "will pick you up where I've left off."

Book Reviews

MULTIPURPOSE TOOLS FOR BIBLE STUDY. By Frederick W. Danker. Concordia Publishing House, St. Louis, 1960. Cloth. $3.75.

This is a welcome book, the first of its kind in our circles. It fulfills a basic need in pastors' libraries throughout the country, because it names and illustrates the use of the principal tools for fundamental biblical scholarship. We use it in our seminary class in interpretation to acquaint students with exegetical method, textual criticism, and bibliography. A few comments will, we hope, illustrate the nature of its content: It is well that the author begins with a discussion of concordances for, strictly speaking, proper exegetical method begins here. With the advent of many new Bible versions his analytical discussion of the Nestle text is most helpful. The point is well taken that the parallel references in Nestle's text are often more correct than those found in our English Bibles, and that the old Greek paragraph divisions are more reliable than Stephen Langton's traditional chapter divisions. In his treatment of many Bible verses the author at times offers some mighty tantalizing bits of exegesis, although we doubt that the omission of "and couches" in Mark 7:4 confirms a "belief in the widespread practice of immersion" (p. 23). What is said about Coptic Papyri is new and instructive (p. 72). The chapter on modern Bible versions is worth the price of the book and we appreciate his fair appraisal of both KJV and RSV. The author's evaluation of Phillips' translation agrees with our belief that it "free-wheels" too much and that "it would be much more difficult to infer the original text from Phillips' rendering than from any of the other translations, or versions, mentioned in this chapter," and that "the translation is not designed for liturgical use" (p. 188f.). An outstanding new feature which makes the volume extremely valuable for the interpreter is the chapter on the use of the Septuagint, a study which is properly coming into its own in our time.

On the negative side, there may be too much credence given to modern critical theories, as in the statement that certain passages "suggest how the evangelists under the guidance of the Spirit used the materials as they were shaped in the varied work of the church—in her proclamation, polemics, instruction, and worship" (p. 31). At times the book reads slowly and loses itself in detail. The selection of commentaries seems to lie too much in one direction. But these few criticisms should by no means detract from the great value of this book nor from the assistance we personally have derived from it; it is really a storehouse of information and instruction for the interpretation of Holy Scripture. We like its many concrete examples and illustrations of exegesis, a sort of a "how-to-do-it-yourself" approach. Difficult technical subjects are made easy. After one has read and used the book he understands why the term "multipurpose" is in the title. The pastor who has been in the field a few years and wishes to refresh his memory regarding versions, lexicons, concordances, textual criticism, etc., with a host of interesting exegetical sidelights thrown in, has at last found his book.

It is certain to give him some fresh approaches in his sermon preparation and Bible class work.

Lorman M. Petersen

THE WORD OF THE LORD GROWS. By Martin H. Franzmann. Concordia Publishing House, St. Louis, 1961. x and 324 pages. Cloth. $4.00.

Dollar for dollar this may well be the best book bargain on the market today—excellent binding, superior content, and a price that is astonishingly reasonable. If the readership of *The Springfielder* numbers about six thousand, we sincerely hope that some six thousand orders for this superb introduction to the New Testament will be addressed to the publisher forthwith.

Here is Biblical scholarship at its best, yielding nothing to intellectualism on the one hand, nor to obscurantism on the other. Dr. Franzmann's basic premises include not only the conviction that the New Testament must be studied historically, because "it has its point of origin . . . in human history," getting "its form and contours from history," but also the faith that this historically conditioned word is a "divine word," a word that has "history-making power," a word that is a "dynamic and creative personal power of God at work among men." Above all, he insists that properly "the historical is a means to a higher end, the end namely, that we hear the New Testament speak to us as the living voice of God *now*."

After an introductory chapter in which he establishes the theological significance of the historical character of the New Testament word (as this is illuminated by the book of Acts), he employs ten chapters to discuss the individual books of the New Testament, taking them up in more or less chronological order. In each case he offers an extensive outline of the contents of the book under discussion. At times, perhaps, these outlines become too extensive (the one for II Corinthians, for example, runs to better than eight pages; the one for James, seven); but they all have the virtue of avoiding the snappy, alliterative, artificial constructions such as are favored by too many writers in this field.

Those who have already read products of Dr. Franzmann's pen or have heard him in person will not be surprised to find that this book, too, is rich in gems of thought in which keen insight is wedded to vivid phrase. Space permits but a few examples to whet the appetite. Of II Corinthians: "The letter is for us difficult, an angel to be wrestled with if we would receive a blessing." Of Romans: "Pointing up the value of this letter is like commenting on the depth of the Grand Canyon." Of the Synoptic Problem: "The three Synoptic Gospels loom in large and mysterious grandeur, like three great mountains, before the eyes of the church. The Lord of the church has given us in our generation abundant materials for the study of their geography; He has given us practically none for the study of their geology. Perhaps our main business is geography, not geology."

On questions of authorship Dr. Franzmann plumps finally for the traditional ascriptions, though only after a fair and sympathetic presentation of the most significant counter views. He reckons seriously with questions of textual criticism, allowing that the adulteress pericope and the Marcan endings are probably not authentic. He faces up to the unique character of the Fourth Gospel considered as narrative, describing it as "interpretatively recounting the words and deeds of Jesus; . . . the words and deeds are freely selected . . . , freely arranged, and told in stylized form, with one aim only: to proclaim what Jesus is and signifies. . . ."

The final chapter deals with the growth of the New Testament as a collection of books and the ultimate formation of the Canon. This chapter, too, like all the others, exhibits in masterful fashion the sound, exangelical good sense and judgment of the author, a scholar who is truly not ashamed of the Gospel of Christ, neither of its saving content, nor yet of its external form—which like the Lord to whom it testifies is in this life always *cruce tectum.*

Richard Jungkuntz

THE GOSPEL ACCORDING TO ST. MATTHEW. By Suzanne de Dietrich. Translated by Donald G. Miller. John Knox Press, Richmond, Va., 1961. 152 pages. Cloth. $2.00.

Mlle. de Dietrich was born in Alsace, studied at Lausanne, has served in the French Christian Student Movement and as resident lecturer on Bible study at the Ecumenical Institute of the World Council of Churches in Bossey, Switzerland. She is author of *God's Unfolding Purpose* and the popular *Witnessing Community.*

This particular volume is part of a series ("The Layman's Bible Commentary") begun in 1959, covering the entire Bible. The series is beamed at the laity, and Mlle. de Dietrich is to be commended for her simple, straightforward style. No person of normal ability will have difficulty with this book. Likewise, the book is short, devoting its attention to matters of prime importance, and saying a great deal in its 152 pages. The author is to be commended too for her belief in miracles, predictive prophecy, the Virgin Birth, the Trinity, the Resurrection, the Transfiguration, and the historical nature of Christ's life here on earth. All of this is to the good.

On some points one could ask for greater detail and clarity, such as on the Resurrection. On other points, one must agree with the author. She thinks (p. 9) that Matthew's use of the O. T. seems a "little forced to the modern reader." She does not think Matthew the Publican wrote the Gospel (pp. 12-13), but rather that the Gospel is the work of someone unknown who may have used some oral work produced originally by Matthew. In this view, of course, she is showing that she is keeping up with the latest views on the subject, but she has not one shred of evidence from the early church and almost nothing prior to the 19th century. Her views on the Sacraments, while very briefly expressed, are typically Reformed.

In short, this book has its good and bad points. It is not of great value for the clergy, and it seems that there are several better commentaries for the laity.

J. A. O. Preus

ROMANS, FIRST CORINTHIANS, SECOND CORINTHIANS. Kenneth J. Foreman. John Knox Press. Richmond. 152 pages. $2.00.

Author Foreman in his introduction to *Romans* says, "Writing a commentary on a book whose author is dead and gone is a risky business." We might add that writing a commentary on three major epistles in the scope of 150 pages, and one which everyone can understand, is not only risky but attempting the impossible. Yet "impossible" as it sounds, we enjoyed reading this commentary. It has many penetrating insights and is written in a "homey" style that the layman will enjoy. The introductions to the three letters are especially good—they make the letters com alive for the reader. The author explains all technical terms and uses as few as possible himself. Illustrations which really illustrate are numerous. Perhaps the outstanding feature—and in this instance it is not just for laymen—is that it gives a salutary perspective, or bird's-eye view, of the contents and train of thought of each letter, something helpful for Lutherans who often read the Bible in (not "to") pieces. To read these great epistles in the sections suggested by the outline and then to read Forman's running commentary, which does not bury one in detail, would indeed be a splendid and new experience for every Christian.

Some samples of the author's pleasant ingenuity: On idolatry—"Whatever you can't live without, that is your god. Whatever takes first place with you, whatever you try to please first of all, whatever you sacrifice everything else for, that is your idol" (p. 23). On a sinner—"Like a man who wants to be reconciled to his wife but perversely keeps on doing and saying insulting things that only drive her further away" (p. 28). On Jew and Gentile—"An adopted child is a chosen child . . . an adopted son might have more of the father's spirit and might to carry on his work better than the natural son" (p. 44). On faith and life—"Christ's work *for* you is finished. Christ's work *in* you is not finished in your lifetime. Christian living is no take-it-or-leave-it extra, it is welded to the Gospel" (p. 52). Again—"The Corinthians were dead-end receivers of grace; like babies, they thought only in terms of 'What do I get out of it?' Paul and other apostles were outgivers, sharers, builders, workers" (p. 78). On the ministry—"Apollos and Peter and Paul are like workmen on a farm; but it is God's farm, not theirs" (p. 72). Again—"There are people both outside and inside the Church who have a suspicion that the minister has to say what he says because he is paid for it. Paul would rather be in a position where everyone would know that he never received a penny from any man" (p. 90). On the Corinthian Communion—"The picture here reminds us more of a badly organized Sunday school picnic than a Communion service" (p. 95). On Christian unity—"It is no more possible to be a lone independent

Christian apart from the Church than it is for an ear or an eye to be a lone independent ear or eye, with no body. An eye in a head is priceless; an eye in a glass jar is a curiosity" (p. 100). Such commentaries are understood by everyone, and might serve as a source of sermon thoughts and pictures as well!

But one should not place this commentary into the hands of the layman without some critical guidance. There are some misleading theological statements on justification and the Old Testament, on the Sacraments (they are considered only symbols—the Lord's Supper is a "feast of memory and hope"), and on the inspiration of the Bible (Paul arrives at many of his views by independent thinking instead of being inspired by God). But we liked the freshness and speed of this little commentary—it really fits our jet age. Practically, we can envison it being used for private Bible reading, for family devotions, for sermon illustrations, for Bible class work, for a new and fresh approach to Bible study as a whole—the book method.

L. M. Petersen

JUDGES, RUTH, I SAMUEL AND II SAMUEL. By Eric C. Rust. John Knox Press, 1961. 162 pages. Cloth. $2.00.

This is one of the Old Testament volumes in "The Layman's Bible Commentary" (Vol. 6), which has been appearing since October, 1959. To date, Genesis, Hosea through Jonah, Psalms, Jeremiah, Lamentations and Ezekiel, Daniel and an introductory volume have been published.

"The Layman's Bible Commentary" is designed as a non-technical guide for the layman in his personal study of the Bible. The readers of these commentaries are to use their own personal Bibles and thus no Biblical text is furnished. However, the basic text used by the writers of this commentary series is The Revised Standard Version.

The author of Volume 6 is Eric Rust, at present professor of Christian apologetics at the Southern Baptist Theological Seminary in Louisville, Kentucky. For each of the Biblical books Dr. Rust has given an introduction, an outline, and a commentary. In the introduction he has discussed the historical background, the literary structure, and the theological thought set forth by each book. The largest amount of space is devoted to the commentary proper.

Traditionally, Judges, Ruth, I and II Samuel are classified as historical books, although with the exception of Ruth they are found with the Former Prophets in the Hebrew Old Testament arrangement of the canon. The historical events related in these four books extend from the death of Joshua till near the end of the life of David. At various places in this commentary, Rust questions the historical accuracy of the facts recorded in these four books. Regarding Judges, he asserts: "We need to remember that we are dealing in this book with the dawn of Israelite history. This was mainly preserved in oral form during the early period, and thus it raises real his-

torical questions. But what matters is its theological significance, what God was seeking to teach through these events, of whose details we cannot be altogether certain" (p. 12). The events that are recorded in Judges, he claims, may go back to the twelfth and eleventh centuries B. C., some may be even earlier if one postulates Hebrew groups in Palestine prior to the main invasion of Palestine.

The Book of Ruth is believed to have been written in the fourth century B. C., although the historical conditions described are of earlier provenance. The purpose of Ruth "was . . . to preserve a tradition that David's royal line had Moabite blood in its veins, and to emphasize the true universalism of Israel's faith, in which even Moabites could share and share significantly" (p. 70).

The Book of Judges and the present form of I and II Samuel are considered the product of an editor or editors, governed by the prophetic view of history as found in Deuteronomy. Different accounts of the same historical event are found in succession in the Books of Samuel. This makes it necessary for the student to determine which account really records the actual happening. According to Rust, historical contradictions need not disturb the Biblical reader for "the main emphasis was on what the living God was saying in history, and they were interested in events at the level of revelation" (p. 78).

The views on Biblical introduction, the nature of inspiration and the heremeutics of Professor Rust are those espoused by neo-orthodoxy. Many of his positions in these areas, therefore, are not acceptable to this reviewer nor to many readers of this journal. Although the commentary is brief, the author has succeeded in writing a compact volume with up-to-date information on historical and archaeological matters.

Raymond F. Surburg

PAUL AND HIS RECENT INTERPRETERS. By E. Earle Ellis. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 63 pages. Paper. $1.75.

This useful little work is written with the modest but commendable aim of providing the serious New Testament student with a "prolegomenon" in the area of Pauline studies which will supply a convenient summary of research without being unhelpfully brief nor lacking in guidance for evaluating the frequently divergent results of research. Positively, it aims to make the reader aware of the critical issues which are raised by any serious historical approach to the Pauline corpus and "with that awareness enable him to measure his exegesis in the light of the critical concerns." Implicit, though never obtrusive, throughout the discussion appears to be the author's personal commitment to the Christian faith, also to Holy Scripture and specifically the Pauline writings as the source and norm of that faith.

After sketching the chief contrasting views on Pauline thought, as re-

flected particularly in the two main areas of contemporary studies, *Religionsgeschichte* and eschatology, the author devotes special attention to two specific questions which illuminate the general summary, namely, the question of how II Corinthians 5:1-10 may be understood to embody the structure of Pauline eschatology, and the question of the authorship of the Pastoral Epistles.

In treating the II Corinthians passage Ellis aligns himself with the corporate, realist interpretation of Cullmann and J. A. T. Robinson—though not uncritically. Also, he breaks some new ground in this discussion, suggesting, for example, that the "tent-house" of II Corinthians 5:1 "envisions primarily not the individual self (although this is included) but the whole *en Adam* corporeity which stands under death." Significant too is his understanding of the "nakedness" in verse 3 as the lack of the "white garb of righteousness" which alone can cover our "shame" at the parousia.

The final chapter makes a strong case for the likelihood that the present minority view—which regards the Pastorals as authentic—represents in fact the trend in the direction of which Pauline scholarship as a whole will presently move.

Richard Jungkuntz

BARTH. By A. D. R. Polman, translated by Calvin D. Freeman. Modern Thinkers Series: David H. Freeman, editor. The Baker Book House, Grand Rapids, Mich., 1960. 68 pages. Paper. $1.50.

The importance of Karl Barth in contemporary theology is beyond question. Much of what goes on in the religious world today is tied in some way to the renowned theologian of Basel. That is a tribute which speaks for itself. But while all agree on the greatness of Barth's influence, not all appraise his work and place in theology *una voce*. Loud and extravagant are the blessings spoken upon his name in some quarters, but in others he is sharply rapped on the knuckles, though usually not without faint praise.

It is the latter posture which A. D. R. Polman, a Reformed theologian who teaches at Kampen Theological Seminary in the Netherlands, has adopted in this monograph on Barth. Evincing intimate and incisive knowledge of all of Barth's writings, Polman is prepared to express his appreciation for the major role Barth has played in leading much of the Protestant world back from the theology of pious self-consciousness to a concern for the revelation of God in Holy Writ and the deity of Christ, especially His centrality in all of Christian faith. But Polman is not one to go along with those theologians who are ready to place Barth among the timeless theological giants of the past, like Luther and Calvin. As a matter of fact, he is satisfied to conclude with the wager that "the Biblical theology of Calvin . . . will be alive in the church of Christ long after the mighty system of Barth has become history" (p. 68).

Polman argues a strong case on the basis of three representative areas in Barth's teaching, the doctrines of Scripture, of predestination, and of creation. Polman finds that the ambiguity in Barth's teaching on Scripture, calling the Bible, on the one hand, "the Word of God," and on the other hand, "a product of a near Eastern tribal religion," results from the Swiss theologian's "philosophical treatment of the concept of revelation" (pp. 20-23). This appears to be a good and valid judgment. "To characterize Scripture as only a witness to revelation is in conflict with Scripture's witness to itself," Polman continues (p. 25). The chief criticism which Polman feels compelled to direct against Barth's theology of Scripture, therefore, is that it is not Scriptural but a theological construct and "pure fiction" (p. 29).

The longest section is devoted to Barth's voluminous treatment of predestination. Here we find the views of one Reformed theologian who adheres to the classic Calvinistic doctrine on election pitted against another, the watchman on the Rhine, who opposes vigorously every thought of an absolute decree which would elect particular persons to salvation and others to damnation. The Lutheran reader will be instructed by this dispute which still goes on among Reformed theologians on what is indeed a knotty question. Labeling Barth a "supralapsarian," Polman contends that "the horrible decree of Calvin is a hundred times more preferable than a Barthian description which overlooks the real difficulty" (p. 55). The total failure of Barth's ideas on predestination can be shown no more vividly, Polman holds, than when he makes "the betrayal of Judas a necessary link in the plan of redemption" (p. 55).

Barth has also written extensively on creation, attempting here, as in all of his theology, to preserve his Christomonistic principle. According to this he argues that the creation of God is really knowable only to faith, faith which is grounded in Christ. Once again Polman's chief criticism of Barth is that he is not Scriptural in his exegesis of Biblical texts that deal with creation. The result is that "a previously established scheme is imposed upon Scripture" (p. 61).

Hardly light reading for the casual reader, Polman's analysis will provide a very useful abridgement for the person who is interested in having more than a casual acquaintance with Barth's thinking on three significant topics in Christian doctrine.

E. F. Klug

MARTIN LUTHER AND IGNATIUS LOYOLA: SPOKESMEN FOR TWO WORLDS OF BELIEF. By Friedrich Richter. Translated from German by Leonard F. Zwinger. The Newman Press, Westminster, Maryland, 1960. 248 pages. Cloth. $3.75.

Recent publications of Luther's works, notably the projected fifty-six volume American Edition published by Concordia Publishing House and Muhlenberg Press and Wilhelm Pauck's definitive translation of Luther's Lectures on Romans delivered in 1515-1516, published in the scholarly

Library of Christian Classics series, as well as a number of more or less successful attempts on the part of Protestant theologians to understand and interpret modern Roman Catholicism (cf. Winthrop S. Hudson, *Understanding Roman Catholicism;* Jaroslav Pelikan, *The Riddle of Roman Catholicism)* demonstrate a lively interest in both the Protestant heritage and the thought world and structure of Roman Catholicism.

Friedrich Richter's present study, originally published in Germany under the title *Martin Luther und Ignatius von Loyola* (1954), promises to make a positive contribution to the contemporary dialogue between the Protestant and the Roman Catholic communions by focusing attention on the two best remembered representatives of the opposing Christian traditions of the Reformation era. The Lutheran reader's interest in the work may be enhanced by the fact that the author served for twenty-five years in the Lutheran ministry before becoming a convert to the Roman Catholic fold.

In the course of the work, Richter attempts to sketch the outlines of the formative influences of the Reformation era, describe the medieval heritage of the Catholic Church, analyze the conversion experiences of Luther and Loyola, present Martin Luther as the Reformer and Ignatius Loyola as the Restorer of the Church, and reinterpret the two worlds of belief. In his attempts, however, the author demonstrates that his work is more the confession of one who has entered the Roman Catholic Church as a convert than a well balanced historical study based on scholarly research. The fact is that Richter has simply failed to understand Luther and the Lutherans (it seems to the reviewer that the author has also failed to record the facts relating to the founder of the Society of Jesus), as is evident from the following lines:

> Luther will not accept the ideal of holiness in the Catholic Church, because he refuses to believe that human beings can become saints. Thus, Luther's doctrine on justification becomes a theology of "make-believe." According to Lutherans, I live in the State of grace, as if I were justified, but if I carefully analyze myself, I must say that I am not justified (p. 88).

Perhaps the author has summarized his own theological orientation when he states that "The true doctrine of justification through good works he (Luther) opposes with the doctrine that faith alone justifies . . ." (p. 24).

Although Richter observes that at first Luther "was a heretic against his will" (p. 241) and acknowledges that "Luther calls us to repentance" (p. 242), it seems that the prophets who proclaimed the doom of Roman Catholic historiography as represented by Heinrich Denifle *(Luther and Lutherthum)* and Hartmann Grisar *(Luther)* have spoken too soon. In fairness to contemporary Roman Catholic scholarship it must be pointed out that Friedrich Richter does not measure up to the best representatives of Roman Catholic historical research (cf. Joseph Lortz, *Die Reformation in Deutschland).*

Friedrich Richter's *Martin Luther and Ignatius Loyola* is not an original contribution to scholarship. The book, however, is readable. It stimulates as well as irritates the reader, be he a well-informed theological student,

parish minister with a concern for his theological heritage, or professional historian who is interested to learn how a long-time Lutheran pastor interprets Luther and Lutheranism from the vantage point of his new spiritual home—the Roman Catholic communion.

Heino O. Kadai

CATHOLICS AND PROTESTANTS, SEPARATED BROTHERS. By Leon Cristiani and Jean Rilliet. Translated from the French by Joseph I. Holland, S. J., and Gilbert V. Tutungi, M. A. The Newman Press, Westminster, Maryland, 1960. 161 pages. Cloth. $3.95.

This book bearing the *Imprimi potest* and the *Imprimatur* of the Roman Catholic Church is an exchange of letters between Leon Cristiani, a canon of the Roman Catholic Church, and professor at the Catholic Institute of Lyons, France, and Jean Rilliet, pastor of the French parish of Zurich. The dialogue is part of ecumenical discussions which are at present taking place throughout the Christian world, and involve not only many different kinds of Protestants, but at times also Roman Catholics. Both Christiani and Rilliet are deeply convinced of the scandal of a divided church. The dialogue at all times moves on a very high plane without in the least sacrificing candor and clarity. Christiani admits (p. 59) that in a sense the Reformed are Catholics, namely, by implication. However, he chides the Reformed for their view on the Sacraments, and presses the claims of the hierarchic church. He is convinced of the need for an infallible church, and he is sure that the Roman Catholic Church fills that need. Against Calvinistic determinism he maintains the need of the acceptance of free will as conditioning all doctrine. Rilliet on his part challenges the idea that in the Roman Catholic Church Scripture and tradition remain in harmony. He blasts the logic which derives the apostolic succession from Matthew 16:18. He severely criticizes Saint Augustine for his treatment of the Donatists. Both Rilliet and Cristiani appear to desire earnestly the reunion of the Church. Rilliet sees the route to organic unity bristling with apparently insurmountable obstacles. He tells Cristiani bluntly that there will be no surrender of Protestants to the Roman Catholic Church. He asks for equality between the two. He insists that the Reformed are not heretics but separated brothers. He asks for complete and universal admission of liberty of conscience and worship on the part of Rome. In this connection he writes, "It is beyond me to exaggerate the discomfiture which remains among my co-religionists today, who are most desirous to come to an agreement, when they notice that the Vatican seems to operate on two levels and to claim for Catholic minorities the rights which they refuse to Protestants in Spain and in Colombia. We can justifiably attribute to it enough influence to make her voice heard in Madrid and in Bogota. Recent concordats give our faithful in those countries the position of outcasts" (p. 141). Canon Cristiani on his part can conceive of unity only when it becomes organic reunion of the churches with Roman Catholicism on Catholic terms. He sees ecumenism as a praiseworthy but powerless effort, which can never satisfy Roman Catholics.

Anyone who desires to see clearly the real difficulty which the ecumenical movement faces when Protestants and Catholics confront each other in this connection ought to read this book.

Fred Kramer

THE CHURCHES AND THE CHURCH, A STUDY OF ECUMENISM. By Bernard Leeming, S. J. London, and The Newman Press, Westminster, Md., 1960. 340 pages. Cloth. $6.50.

This book by Father Leeming, who is Professor of Dogmatic Theology at Heythrop College, is an indication of the interest which the hierarchy in the Roman Catholic Church is taking in the Ecumenical Movement. It is furthermore a tribute to the care with which every phase of the Ecumenical Movement is studied in learned Catholic circles and to the diligence with which the basic principles of Roman Catholicism are brought to bear on every question related to this movement. The author defines the Ecumenical Movement as a trend to united action, with oneness as the end and aim. He presents also a history of the movement together with information on the manner in which the movement operates and is governed. He sets forth the reasons for the rise of the Ecumenical Movement, both on the mission field and at home, where the disunity of the churches offends those to whom the Church's efforts are directed and tends to make Christians more and more a dwindling minority relative to world population. Father Leeming points out that the Ecumenical Movement, which began in an era of doctrinal confusion and indifferentism, has moved more and more to a real revival of confessional consciousness. The movement is seeking solid theological foundations.

The World Council of Churches, which is the instrument of the Ecumenical Movement, is seeking the death of the separate denominations, which are to become unnecessary as ecumenism accomplishes its purpose of reuniting the Church.

In chapter four Father Leeming sets forth the stresses and strains within the Ecumenical Movement which arise from theological differences within the various Protestant groups. Chapter five discusses the attitude of ecumenists toward the Roman Catholic Church, and reunion with it. In the succeeding chapter Father Leeming sets forth the Catholic attitude toward ecumenism. This is really the heart of the book. It is undeniable that Father Leeming brings understanding, and to a certain extent sympathy, to his discussion of ecumenism. He uses the expression, employed also by other Catholics today, of "separated brethren" for non-Catholic Christians. He makes clear that to date the Roman Catholic Church refuses to join the ecumenical encounter in an official way. Pope Pius XI courteously declined the invitation to the ecumenical meeting at Lausanne in 1927. However, Roman Catholic observers have been present at meetings of the World Council of Churches in 1937 and again in 1952. Rome is not ready to speak finally on this movement so long as it has not reached its full de-

velopment. Father Leeming is well aware of the points of controversy which are most troublesome for Protestants. Protestants accept truths because they are taught in Scripture; Roman Catholics accept teachings because the Church teaches them. The veneration paid to the Virgin Mary, so dear to the heart of a Roman Catholic, is an abomination to Protestants. The official Roman Catholic position is that the Roman Catholic Church cannot benefit by taking part in the Ecumenical Movement at this stage, because the Roman Catholic Church believes that it already has what the Ecumenical Movement is striving to attain, namely, the unity of the Church.

In chapter seven Father Leeming sets forth the Catholic principles relative to ecumenism. They are as follows: 1) The Roman Catholic Church claims to be and is the only Holy Catholic Apostolic Church founded by Jesus Christ. 2) The Catholic Church believes that Christ willed His church to have such a visible unity that men can see in it a sign of His invisible presence in the church. 3) The Roman Catholic Church has a visible and manifest unity; the visibility includes outward profession of the same faith by all members, the same seven sacraments, obedience by all to the visible head of the church, and the continuity of the bishops not only in material succession, but also in full sacramental and doctrinal succession. 4) The Roman Catholic Church does not seek unity for herself but she is obliged by her commission from Christ to try, with Christian zeal and prudence, to draw others into the unity which Christ has given and preserved. 5) The Roman Catholic Church has a duty to her own members, to dissident fellow Christians and to the world to assert her claim of uniqueness, unity, and visibility, and not to allow it to be obscured.

If all this sounds arrogant, and intransigent, Father Leeming maintains that it is misleading to say that Rome's only attitude toward separated brethren is to demand submission. He maintains that she invites them to recognize Christ in His universal church, and spontaneously to bring to Him all their gifts and all the good which they possess. The only submission, he maintains, is submission to charity and to the obedience of faith.

Father Leeming's book is written in a polite, and one might say, charitable tone. But he leaves no doubt that while the Catholic Church is willing to be friendly and charitable toward Protestants, she is not willing to budge one inch from her historical position, that she is the Church of Christ on earth, and that any reunion of the churches must proceed on her terms, which include acceptance of all Roman Catholic dogmas, and of the Pope as the infallible head of the church.

There are a number of valuable appendices at the end of the book. We call particular attention to Appendix II, pp. 282-287, which gives the instruction from the Holy Office to Local Ordinaries on the Ecumenical Movement. This gives in official form the principles set forth with warmth and skill by Father Leeming in *The Churches and The Church.*

Fred Kramer

THE INFIDEL. Martin E. Marty. The World Publishing Company. 217 pages. Paperback. $1.45.

Marty Marty continues to amaze us. He is a pastor of a comparatively large suburban parish (and according to all reports does blessed and successful work in this capacity); he serves as one of the editors of the *Christian Century;* he lectures frequently and in diverse places; he writes books with the ease with which the rest of us mortals prepare a short and unoriginal conference paper.

His latest work, a paperback volume, presents a history of American freethought and an analysis of organized Christianity's reaction to this form of opposition.

Marty believes that the churches acquitted themselves well in their conflict with American unbelief in its various forms (deism, scepticism, agnosticism, and atheism):

> "With vastly more complicated issues at stake involving the survival and extension of the Christian faith, one may hope that the heirs of those who pursued the infidel give at least as good an account of themselves as did their fathers."

The author has two serious misgivings regarding the churches:

One: Infidelity having passed from the battle scene, does organized Christianity today recognize who the enemy is?

Two: Assuming the churches know where the battle lies, do they have the resources for effective combat?

The failure of the author to discuss the influence of the novels of Sinclair Lewis represent—in our opinion—a serious omission in a book presented as a thorough treatment of American scepticism. Too (and this may reflect our provincial background), to refer to Brann, the Iconoclast, only in a quote from Will Herberg, is slighting a colorful character who was the "hair shirt" of the Southern Baptists for a number of years.

The annotated bibliography is worth the price of the book.

G. J. B.

PLANNING THE SERVICE, A Workbook for Pastors, Organists and Choirmasters. Prepared by Ralph Gehrke. Concordia Publishing House, St. Louis, 1961. 113 pages. Punched loose-leaf paper. Price not given.

The workbook by Dr. Ralph Gehrke of Concordia Teachers College, River Forest, Illinois, was not written in an ivory tower; it contains no vague and abstract statements about worship, liturgy and music. On the contrary, it offers some down to earth, practical and stimulating materials and suggestions, as the title states, for planning our worship services.

Prof. Gehrke sets the stage for his materials by first pointing up the importance of planning the service. "A meaningful church music program," he insists, "must be constructed with two definite factors in mind: the church year and the traditional structure of the divine service with its varied liturgical elements." Indeed, the Christian Year is a compass whose needle always points to Christ. If the proper and united observance of Sunday, the Lord's Day, is a spiritual value never to be surrendered, how can we possibly neglect the united observance of the Lord's year? It must be recognized that in the Christian calendar we have a plan, we have balance, we have variety. The aforementioned "varied liturgical elements," if only we are cognizant of them and their possibilities, will give variety to our frequently found one-service and one-kind-of-service-a-week churches.

Realizing that a proper understanding of the liturgy is a *sine qua non* toward meaningful worship planning, Prof. Gehrke simply and briefly explains the various parts of the liturgy and their significance. His conception of the same reflects solid theological insights. It is worship in the Word and Sacrament, not some vague pedagogical, emotional religious experience. His subsequent sections on "The Choir in the Service," "The Organist in the Service," "The Hymn-of-the-Week-Plan," "The Hymns in the Service," "Antiphonal Hymn Singing," and "Acquainting the Congregation with New Hymns" offer suggestions which should be enthusiastically received by every pastor, organist and choirmaster.

If you are wondering what your choir might sing Sunday after Sunday to vary the musical diet and to aid in putting the Gospel message into focus, herein are contained numerous suggestions based upon sound theological and historical music practice. Planning the service needn't be like your wife's feeling toward washing the dishes—that as soon as one meal's dishes are washed and dried it's time to start all over again, accompanied by the frustrating thought of never seeming to get ahead of the game.

Choirmasters will especially also welcome such listings as: "Settings of the Hymn of the Week," "Settings of the Propers of the Service," and "New Musical Settings of the Service" for both congregation and choirs.

The body of this workbook devotes a separate page to the complete listing of the Introit, the Collect, the Epistle, the Intervenient Chants (Gradual), the Gospel, the Proper Preface for each Sunday of the Church Year plus Maundy Thursday and Good Friday and the setting forth of the significant theme for each day. We were happy to note that the Gradual is presented in its proper format (Gradual proper plus Alleluia), something which the *Lutheran Hymnal* fails to do. Included in each Sunday's listing is "The Hymn of the Week" and "Other Hymn Suggestions" together with comments as to how these hymns may be sung by choir and congregation. The hymns suggested by Dr. Gehrke are first-rate and they were evidently chosen especially for their serviceability as aids in corporate worship rather than for their specific bearing on the sermon. After having studied the propers for each Lord's Day, the choirmaster can readily select his music and fill in the necessary work sheets, samples of which are provided. Thus the music for

the entire year can be planned in advance and, at year's end, the work sheets can be placed in the file as a record of the choir's work for the year.

This workbook commands our admiration for its sound approach, its scope and its thoroughness. A listing of selected organ literature might prove to be a noteworthy addition in any subsequent edition. This is a completely understandable and practical guide and one quite indispensable to people seriously concerned with communicating the Gospel through music in worship. It pulls things together. Dr. Gehrke is to be congratulated for preparing the same and Dr. Walter Buszin, chairman of the Commission on Worship, Liturgics, and Hymnology, is to be commended for bringing about its publication. Purchase it. You won't regret it.

Fred L. Precht

NORLIE'S SIMPLIFIED NEW TESTAMENT, by Olaf M. Norlie, with THE PSALMS FOR TODAY, by R. K. Harrison. Zondervan Publishing House, Grand Rapids, Michigan, 1961. 603, xiv and 160 pages. Cloth. $4.95 ($3.95 until Dec. 31, 1961).

Intended primarily for "teen-agers and young people," this new version of the New Testament and the Psalms in "plain English" will be found useful for devotional purposes especially. The translators have aimed at achieving readability with meaningfulness and on the whole have succeeded admirably, although the rendering of the Psalms suffers from an excessive use of Latin derivatives, e.g., sovereignty, formidable, illusion, terminate, fidelity, accede, ingenious, succumb, crescendo, focus—to take a random sampling—which give to the Psalms a very unpoetic, not to mention unrealistic and unhebraic, quality. The New Testament translation, on the other hand, is generally more vivid and direct. Occasionally one seems to hear an echo of Phillips' phrasing, as a quick check of Romans 1:17 ("God's *plan* to justify us"), 1:21 ("did not *acknowledge* Him"), 2:1 ("my friend, no matter *who you are*") will disclose.

Apparently the basis for the translation was the Textus Receptus, with no consideration given to textual criticism. The *pericope adulterae,* the *comma Joanneum,* the longer ending of Mark, as well as other less familiar readings of uncertain attestation, are all translated without indication of their character.

Richard Jungkuntz

THE MODERN READER'S BIBLE ATLAS. By H. H. Rowley. Association Press, New York, 1961. 88 pages, 24 maps, illustrations. Paper. $1.50.

Professor Rowley has rather successfully filled a long standing need for a small, inexpensive, yet adequate atlas of the Bible.

Despite its brief compass this little volume presents the basic ingredients found in much larger atlases—maps, illustrations, and text. The text treats

the geography and history of the Bible and the contributions of Near Eastern Archaeology to our understanding of the Scriptures. Though summary in scope, the treatment is lucid and quite comprehensive. Chapters three and four, the Identification of Biblical Sites, and Archaeology and Bible Study are particularly worthy of note.

In his treatment of Genesis 1-9, the Exodus, and the dating of Second Isaiah, Rowley indicates his agreement with most of present day critical scholarship. However, critical matters are handled with care and restraint.

The map section deserves mention both for excellence of selection and for the high quality of reproduction.

This is not a book for the specialist; nor will it provide detailed information on questions of Biblical history or geography. However, the busy pastor, or teacher, and the advanced Bible student will find it a most useful ready reference guide.

B. W. Salewski

History of Interpretation. By Frederic W. Farrar. Baker Book House, Grand Rapids, Mich., 1961 (reprint). Cloth. $6.95.

Despite the author's undisguised antipathy for anything Lutheran except the great reformer himself, all students of the principles of Biblical interpretation will welcome this reprint of the classic Bampton Lectures for 1885. Mingled with invaluable data and penetrating analyses of exegetical techniques which, for good or ill, have been employed in the church through the centuries, are frequent expressions of Dean Farrar's personal hermeneutical opinions, of which the following is a fair sample: "The Bible is not so much a revelation as the *record* of a revelation, and the inmost and most essential truths which it contains have happily been placed above the reach of Exegesis to injure, being written also in the Books of Nature and Experience, and on the tables, which cannot be broken, of the heart of man."

Richard Jungkuntz

The Patriarchal Age. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1961. 128 pages. Cloth. $1.50.

This volume answers many questions concerning the life and time of the patriarchs without going into much detail. The author can be trusted to bring that which is reliable and relevant. Well worth the price to pastor, teacher, and layman!

M. J. Naumann

FROM PATRIARCH TO PROPHET. By Allen G. Wehrli. The Christian Education Press, Philadelphia, 1960. 207 pages. Cloth. $3.00.

Old Testament stories are made "relevant" to modern times in an interesting "Will Rogers" (jacket) style and earthiness, but lack the power of the message of the Old Testament due to a lack of the divine Spirit in the interpretation of the revealed Word. Extreme sample: Abraham's sacrifice of his son, "What a colossal deception—parental stupidity buttressed by piety" (page 38).

M. J. Naumann

THE OLD TESTAMENT VIEW OF REVELATION. By James G. S. S. Thomson. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 107 pages. Cloth. $2.50.

Useful summaries on the vocabulary, necessity and possibility of Revelation (chapter one), modes of God's revelation (chapters two to four), consideration of attributes of God as revealed (chapters five and six). Aside from the "popular view" of Scripture as the "record" of revelation the author presents a biblical view of God's revelation in the Old Testament. A check on the presentation of the concept "Angel of the Lord" demonstrates the sincerity and faithfulness of the author.

M. J. Naumann

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue)

LIVING WITH MY LORD. By Elmer A. Kettner. Concordia Publishing House, St. Louis, 1961. Pamphlet. 76 pages. $1.00.

OUR GREAT HERITAGE. By Aaron Kopf. Concordia Publishing House, St. Louis, 1961. Pamphlet. 16 pages. $.10 ($1.08 a dozen).

ECUMENICALISM AND ROMANISM. By Peter J. Doeswyck. Knights of Christ, Inc., Long Beach, Calif., 1961. 158 pages. Cloth. $3.00.

ANCIENT, MEDIEVAL AND MODERN CHRISTIANITY. By Charles Guignebert. University Books, New Hyde Park, N. Y., 1961. 507 pages. Cloth. $7.50.

INSPIRATION IN THE BIBLE. By Karl Rahner. Herder and Herder, Inc., New York, 1961. 80 pages. Paper. $1.95.

ON THE THEOLOGY OF DEATH. By Karl Bahner. Herder and Herder, Inc., New York, 1961. 127 pages. Paper. $2.25.

PRINCIPALITIES AND POWERS IN THE NEW TESTAMENT. By Heinrich Schlier. Herder and Herder, Inc., New York, 1961. 89 pages. Paper. $1.95.

GOD'S COVENANT OF BLESSING. By John P. Milton. The Augustana Press, Rock Island, Ill., 1961. 234 pages. Cloth. $3.95.

CHRISTIAN FAITH AND OTHER FAITHS. By Stephen Neill. Oxford University Press, New York, 1961. 241 pages. Cloth. $4.25.

THE HOLY GRAIL. By Arthur Edward Waite. University Books, New Hyde Park, N. Y., 1961. 624 pages. Cloth. $10.00.

CONCORDANCE TO THE DISTINCTIVE GREEK TEXT OF CODEX BEZAE. By James D. Yoder. Volume II of New Testament Tools and Studies, edited by Bruce M. Metzger. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 74 pages. Cloth. $5.00.

THE BIBLE IS FOR YOU. By Stuart E. Rosenberg. Longmans, Green & Co., New York, 1961. 179 pages. Cloth. $3.75.

THIS IS GOD'S WORD. By Reuben K. Youngdahl. The Augustana Press, Rock Island, Ill., 1961. 365 pages. Cloth. $3.00.

BIBLE KEY WORDS: VOLUME III, edited by Gerhard Kittel. "Faith" by Rudolf Bultmann and Artur Weiser, translated by Dorothea M. Barton and P. R. Ackroyd; "Spirit of God" by Eduard Schweizer, translated by A. E. Harvey. Harper & Brothers, New York, 1961. xiv and 125; xi and 119 pages. Cloth. $4.00.

CHRISTIANITY AND PHILOSOPHY. By Arthur F. Holmes. IVP Series in Contemporary Christian Thought, Number 1. Inter-Varsity Press, Chicago, 1961. 39 pages. Paper. $1.25.

CHRISTIANITY AND AESTHETICS. By Clyde S. Kilby. IVP Series in Contemporary Christian Thought, Number 3. Inter-Varsity Press, Chicago, 1961. 43 pages. Paper. $1.25.

GRACE AND PERSONALITY. By John Oman. Association Press, New York, 1961. 255 pages. Paper. $1.50.

EVANGELISM AND THE SOVEREIGNTY OF GOD. By J. I. Packer. Inter-Varsity Press, Chicago, 1961. 126 pages. Paper. Price not given.

EDGE OF THE EDGE. By Theodore E. Matson. Friendship Press, New York, 1961. 165 pages. Cloth. $2.95.

THE MINISTER'S MISSION. By C. E. Colton. Zondervan Publishing House, Grand Rapids, Mich., 1961. 223 pages. Cloth. $3.50.

THE MINISTRY OF MUSIC. By Kenneth W. Osbeck. Zondervan Publishing House, Grand Rapids, Mich., 1961. 192 pages. Cloth. $3.50.

MAN'S PEACE, GOD'S GLORY. By Eric S. Fife. Inter-Varsity Press, Chicago, 1961. 144 pages. Cloth. $3.50.

THE REAL CHRISTMAS. By Pat Boone. Fleming H. Revell Co., Westwood, N. J., 1961. 62 pages. Cloth. $1.50.

THE REST IS COMMENTARY. By Nahum N. Glatzer. Beason Press, Boston, 1961. 271 pages. Cloth. $6.00.

THE SAVING LIFE OF CHRIST. By Major W. Ian Thomas. Zondervan Publishing House, Grand Rapids, Mich., 1961. 152 pages. Cloth. $2.50.

THE EUCHARISTIC MEMORIAL: PART II. By Max Thurian; translated by J. G. Davies. 133 pages. Paper. $1.75.

FORGET NOT ALL HIS BENEFITS. By Theodore J. Vogel. Privately printed. 80 pages. Paper. Price not given.

THE CHURCH IN THE WORLD. By R. R. Caemmerer. Concordia Publishing House, St. Louis, 1961. 108 pages. Paper. $1.00.

CHALLENGE OF THE SPACE AGE. By J. W. Klotz. Concordia Publishing House, St. Louis, 1961. 112 pages. Paper. $1.00.

HOW ABOUT CHRISTIANITY? By Ad. Haentzschel. Concordia Publishing House, St. Louis, 1961. 117 pages. Paper. $1.00.

TEACH US TO PRAY. By J. W. Acker. Concordia Publishing House, St. Louis, 1961. 135 pages. Paper. $1.00.

TRAINING LAY LEADERSHIP. Concordia Publishing House, St. Louis, 1961. Paper. $.75.

NARRATIVE COMMUNION SERVICE. By Wilbert J. Fields. Concordia Publishing House, St. Louis, 1961. 12 pages. Pamphlet. $.25.

THE RHETORIC OF RELIGION. By Kenneth Burke. Beacon Press, Boston, 1961. 327 pages. Cloth. $6.95.

A Survey of the New Testament. By W. W. Sloan. Philosophical Library, New York, 1961. 302 pages. Cloth. $4.75.

Treasure in Earthen Vessels. By James M. Gustafson. Harper and Brothers, New York, 1961. 141 pages. Cloth. $3.50.

Sacraments: A Language of Faith. By Kendig Brubaker Cully. The Christian Education Press, Philadelphia, 1961. 83 pages. Cloth. $2.00.

Adventures in the History of Philosophy. By John F. Gates. Zondervan Publishing House, Grand Rapids, Mich., 1961. 256 pages. Cloth. $4.50.

The Story of the Christ Child. By Leon Morris. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 128 pages. Cloth. $2.50.

An Outline of New Testament Survey. By Walter Dunnett. Moody Press, Chicago, 1960. 176 pages. Paper. Price not given.

The Epistle to the Romans. By James M. Stifler. Moody Press, Chicago, 1960 (reprint). 256 pages. $3.50.

Is Christ Divided? By Leslie Newbigin. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 41 pages. Hard cover paperback. $1.25.

Expounding God's Word. By Alan M. Stibbs. Wm. B. Eerdmans Publishing Co., 1960, reprinted 1961. 112 pages. Paper. $1.25.

New Testament Survey. By Merrill C. Tenney. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., revised edition 1961. 464 pages. Cloth. $5.95.

Follow Me: Discipleship According to St. Matthew. By Martin Franzmann. Concordia Publishing House, St. Louis, 1961. 240 pages. Cloth. $3.50.

I Think I'll Be. By George W. Hoyer. Concordia Publishing House, St. Louis, 1961. 67 pages. Paper. Price not given.

Answer to Anxiety. By Herman W. Gockel. Concordia Publishing House, St. Louis, 1961. 179 pages. Cloth. $3.00.

The Words from the Cross. By Thomas Musa. The Augustana Press, Rock Island, Ill., 1961. 45 pages. Paper. $1.00.

Ezekiel, Daniel. By Carl G. Howie. John Knox Press, Richmond, Va., 1961. Cloth. $2.00.

The Hymn and Congregational Singing. By James R. Sydnor. John Knox Press, Richmond, Va., 1960. 192 pages. Cloth. $4.50.

A Book of Christmas. By Victor E. Beck and Paul Lindberg. The Augustana Press, Rock Island, Ill., 1961. 229 pages. Paper. $3.00.